



THE
A.M.E. ZION
QUARTERLY
REVIEW



The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

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PEACE OR PERISH

By BISHOP W. J. WALLS

of the Second Episcopal District

A. M. E. Zion Church

The order of earthly thinking throughout the world has been, until now, war-saturated and war-directed. The world, by habit, is war-minded. It now becomes necessary to recast that whole attitude and philosophy of life. It is now no longer war for preservation. The slogan today is, peace or perish!

It resolves itself into the new age of brotherhood for preservation. Civilization must start anew from within rather than from the external. We must change the thinking stuff of the human race.

That new age sounded with the resound from the great bomb that fell upon Japan in 1945. But it was like every new birth of an age. It was unsensed by mankind, so far from this new idea of compulsion of peace and attitude of co-operation to guarantee the peace.

We had such thinking as the "Economist" magazine which said as late as January, 1949, "Peace if it really arrived, would upset things.

"At present, arms, expenditure and aid to other countries are bolstering business." The United States News and World Report, December 31, 1948, states:

"Some businessmen fear that if peace worked out with the Soviet Union and our Military budget was reduced, this would lead to a decline in business activity."

It is not hard to see why the "New York Star" January 2, 1949, asserted:

"While a 'peace scare' is not probable in the near future, its impact—if we had one and it implied a lowering of arms outlays—might easily be worse than a moderate tax increase, from the standpoint of corporate profits."

The main interests that were foistering the war scare on the American people were the arms profiteers and business materialists who gambled upon the habitual thinking of people and their ability to propagandize the present situation to inflame the minds of the average people with a false fear that other nations are preparing to destroy us and therefore the fallacious whooping up of mutual groups and the man on the street that we must prepare to destroy the other alleged enemy nations first. This is the

same old war song that has torn the world asunder and drenched it with tears and blood through all ages. It shows then, how unprepared we have been for a constructive program for peace and how ready we are to fall back on the frenzy of war to solve relations internationally.

I am well aware that as we state this of ourselves, the same thing is going on among the war mongers of other nations.

I was in Russia in 1936, from Leningrad to Yalta and Odessa and every instrument of publicity was pouring out propaganda on the hatred of capitalist nations for Russia and exploiting the atrocities and weaknesses of capitalist peoples as the standards and examples of their whole living.

My one conviction from seeing what goes on at home and abroad, after being in Europe the last three Summers is; how like each other are people who seek hatred and war as their attitude and method for progress and security. It is time that peace-alerted people see that everywhere their tribe outnumbers the war mongers in nations, that sane and brotherly emotions may dictate reasonable and peaceful solutions of our world problems.

We are now suddenly shocked into the new day when we are compelled to study measures and means of peace. Mr. Truman gives notice of the nation's determining upon the hydrogen bomb as the major means of changing the balance of power back to where it was before the Russians had the A-bomb. We now know that the Russians also are developing the hydrogen bomb and the hell race takes a new plunge. But President Truman made his pronouncement with a caution that we must continue to study and make reproachment to the nations for the control of the new energy from demonic and destructive to divine and constructive use.

Winston Churchill changed the tide in the British election, well nigh winning it with the Conservatives, when he boldly came out for making new approaches to the East European countries led by Russia for a program of peace between Western and Eastern powers; that is in the boundaries of the 'Temperate Zone.

It is plainly seen that these wise people today know that we cannot drift into peace. The only thing people can drift into now is into hell! Peace must be deliberately, cautiously and equitably worked out by men whose light is God and whose objective is brotherhood.

The Church Chides

Nothing is more indicative of the grave feeling and thinking than the observation recently made by Christian statesmen and science.

The World Council of Churches in their last executive committee meeting at Geneva, Switzerland, did two things to help give morality of the new science and security against war. They set up a call to the churches of

fifty nations to press their national governments for "effective multilateral control of armaments including atomic and hydrogen weapons." And said in part:

"Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound; it is sin against God.

"All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience, be he statesman or scientist or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another.

"The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust; and through the failure of the nations to bring their mutual relations within an agreed system of justice and order. As representatives of Christian Churches, we appeal for a gigantic new effort for peace."

If there are those who think that churchmen seek to exploit this situation as propaganda for institutional religion, let them turn to the recent announcement of Albert Einstein that we are on the verge of starting in motion forces that will upset the rim around the earth and result in the destruction of all life upon its surface. And Einstein, it was, who discovered the principles that gave the key to atomic energy. Other scientists as Professor Hans A. Bethe, of Cornell, Professor Frederick Seitz, of the University of Illinois and Professor Leo Szilard and Professor Harrison Brown of the University of Chicago, declared in a recent broadcast that certain common substances could be incorporated in the hydrogen bomb which would become radioactive when released in the devastating atomic explosion.

"Such radioactive particles would permeate the atmosphere and be spread over the whole globe dooming to death any living thing that inhaled or came in contact with them."

Professor Szilard explained:

"We just let it go into the air and during the following years it will gradually settle out and cover the whole earth with dust."

"The scientists said the radioactivity of such materials would probably last four or five years."

The article concerning this was published in a recent issue of the New York Journal American, (February 27, 1950).

All of which brings us back to Walter Lippman's assertion February 2, 1950, in the *New York Tribune*:

"The situation will have to be met by diplomacy—of which armaments, atomic bombs, hydrogen bombs are an indispensable but not the exclusive instrument. The mind of this country is not now prepared for this: it has been fearfully misled and confused by the plausible fallacy of the military containment policy — a policy which was plausible only because of our monopoly of atomic weapons. That fallacy will now have to be corrected. If it is not done soon and conscientiously and by rational discussion, the correction will be forced upon us—as it has already been in China—by events.

"The new situation, though it is grave, is by no means irreparable and hopeless. But it could become irreparable and hopeless if public opinion remains frozen in the ideas that events have made obsolete."

I disagree that armaments are indispensable to arbitration. That is the old way. We meet each other brandishing weapons and by it wake up smouldering hatreds that defy fear and even people with odds against them refuse to be intimidated. Better by far we should have personal and home housecleaning, become brothers across the line between capital and labor, colors and race, Jew and Christian, Catholic and Protestant, then teach and lead the world to peace.

The Solution

Composite and Co-operative

Since Mr. Truman's pronouncement of proceeding to make the hydrogen bomb, three groups of thinkers have emerged:

- (1) World government advocates
- (2) The passive detached group, who wrap up in their ego and say the race is doomed and wait for the catastrophe.
- (3) Those who say the Russians are upon us. Let us go out for a free for all race in armaments to prepare for which can destroy the other first.

None of these extremes will solve it. We must have world understanding by conference and co-operation for control, recognizing that both sides have the destructive tools and machinery, and both have need for security.

We need moderation in police preparedness and instead of detachment and selfish despair, we must, each man and woman, as those who ride a bicycle, go on or get off—go on to brotherhood and goodwill and peace objective or get off in hate and war and perish.

Some Observations on Catholicism, Judaism and Protestantism in the United States

by PROF. RICHARD CLYDE MINOR PH. D.

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The progressive decline of prestige of the three most powerful Catholic countries in the world—Spain after the Spanish American War, France after World War One and Italy after World War Two—has been responsible for the attempt to seek substantial footing elsewhere. While the Catholic Church has ever been a proselyting agency, the past two generations have witnessed, in the United States, an unprecedented bid for power on the part of that religious faith. This in turn has led to an examination of its philosophy and practices, by other religious groups. Inevitably, it compels an examination of the three main religious groups in this country—Protestantism, Catholicism and Judaism.

Catholicism, though the bitter enemy of Communism, has nevertheless adopted one of its cardinal principles—seeking for converts among the lowly, the downtrodden. The Negro in the United States is thus fertile field for Catholic proselytization. That the Negro has responded to this bid for membership, few can fail to see. Furthermore, in the many large cities of the country where Negro migration, as the white population receded, the Negro population took over not only dwelling places, but Protestant and Jewish churches, filling them with Negro leadership and followership; not so in the Catholic churches. White leadership remained even when membership changed complexion. In addition, Catholic philanthropy provided funds for smaller parish houses and churches in communities where no church of that faith existed. And in each instance, there was the omnipresent mass. Even the American Catholic Sociological Society which the writer attended in Saint Louis in February of 1947 began with religious orientation, the mass. This organization roughly approximates the American Sociological Society.

In one mid-western city well known to the writer, the priest, in charge of the parish located in the heart of a Negro district confided that few of the pupils of that school were Catholic. But many received food, fuel and clothing during the depression of the 30's. Small wonder that many joined. Doubtless a similar situation prevailed in other communities.

At the present time, however, another type of approach is being made. In community after community in the northern, eastern and western sectors of these United States the segregated Catholic school system, which before-

land was not unlike the school system in the southern part of the United States, is disappearing. Notably the city of Saint Louis has discarded its policy of separatism from the elementary system to the graduate schools. And the writer is witness to the fact that colored students go about their school chores as nonchalantly as they do at any of the schools of the large mid-west State Universities. Not all communities have as yet "succumbed", but the trend is readily observable.

A further new note injected into the increasing drive for status has been that in which the parochial schools have made bids for sharing in some of the tax money spent for non-academic features of the schools program such as school lunches, bus transportation. Such bids for sharing in school funds have been sternly rebuked by general public sentiment and judicial decision. As expressed in *Information Service*, Protestant and secular views on this question have been strangely alike—up to a certain point. "Whereas", the article points out "the Protestant position has an institutional aspect and a positive religious content, the secularist position on freedom of religion seems to be that its chief value is in freedom *from* religion in all its institutional and traditional forms". Thus the long lead that the Catholic church has in its opportunity to indoctrinate its youth through its schools is strengthened when brought into juxtaposition with Protestant schools by the very fact that Protestantism has had to accept perhaps unwillingly as its ally those who have no religious inclinations what ever.

If one excludes the very few elementary and secondary schools operated by Protestant denominations the only organized attempt to balance the Catholic school program was the "released-time" program. While it never reached large proportions its death-knell was sounded by a recent Supreme Court decision. An increase in Protestant schools may be another answer as time goes on.

The position of the Roman Catholic church has been strengthened, too, by its determined stand against communism here and in Europe. Here the Catholic church is aligned with vested capitalistic interests and by implication also Protestant at least those to whom the assumed anti-religious aspects of that ideology loom as a positive danger.

The results of these different alignments appear to be somewhat similar to the alignments in the past World War. Nations made alliances with one another which lasted only until a common danger was averted. Then they were immediately at one another's throats. While conflict between these two religious ideologists have been covered up to now no less a scholar than, Reinold Niebuhr has written a thoughtful article entitled "The Rising Catholic-Protestant Tension" and another writer has spoken of members of the Catholic hierarchy as having a "persecution complex". The expressions of Cardinal Spellman in his word battle with the always fair-minded Eleanor Roosevelt further high light this "cold war".

Turning to Judaism, it may be noted first that more than 5,000,000 Jews were killed through the ruthless extermination policy of Hitler. But the Jewish faith has no program for proselyting. Judaism stands or falls through its family ritual. The writer once asked a Jewish rabbi concerning its expansion program. The frank answer was that such expansion, while not discouraged, was decidedly not encouraged. A prospective new communicant was told all the hardships to be encountered and if he still desired membership, he was accepted. It is easy to understand that few or no proselytes would be attracted under such auspices. In his early boyhood, the writer recalls hearing speak from the pulpit of a Protestant church, a man who styled himself as a converted Jew but there are probably few such persons. There are to be sure slowly increasing number of unorthodox Jews whose church services are not unlike that of the more formal Protestant churches. In addition to them are those Jews who would escape completely the implications of Jewry by hair straightening, changing the features through surgery, and name changing. Like the number of Negroes who annually cross the line this number could only be estimated. The ones who have the temerity to do so suffer the loss of contact with the stable members of the family. To the rest of the family such a person is dead.

Judaism thus has not seen fit to evangelize. The message is for home consumption. In a book entitled, *The Jew in Our Day*, written by a Waldo David Frank, the point is made that the Jewish people have lost something because of their failure to evangelize. If they have a valuable philosophy of after life, why not advertise and share it? The author further criticises his own ethnic group by saying that Jews have in a measure, furthered the cause of fascism by their predilection for business and high finance, which have the unmistakable features of fascism. Not all Jews are financiers as they have been quick to point out. But all Jews have suffered from the stereotype bestowed on them by the unthinking.

Consciously or unconsciously, Catholicism and Judaism have allied themselves with forces which are conservative or even reactionary. Since Protestantism is a polyglot institution, it may be said that this observation includes Protestants in this country in varying degrees of intensity, in its more than two-hundred denominations in the United States.

Unlike the other two religions discussed Protestantism has no central organizing body. Information Please Almanac for 1949 lists 223 Protestant groups with 44,571,486 members as against 25,268,173 Roman Catholics and 4,641,000 members of the Jewish faith. The single unifying force apparently is the Federal Council of Churches of Christ in America which embraces however only 25 denominations, they being largely of the more liberal, enlightened, forward-looking church groups. Since its organization in 1908 the Council has through its various committees on race relations, marriage and the family, research and education, international justice and goodwill, church and Economic life, Christian social relations and others at-

tempted to inject an increasingly social point of view into the denominations which support it. It does not reach, however, the majority of Protestant communicants nor are its members bound by and of its findings of research.

The Protestant body has its class order as we view the various denominations and indeed this prevails within denominations as one views the expensively built edifices in the exclusive residential districts and then in turn inspects the houses of worship found in poorer districts. Similarly the content of the service will differ because there is no sovereign body, no "Holy Father" to direct and order the content of the services. The Protestant church suffers from lack of orientation just as the Catholic church suffers from too much regimentation.

President Mordecai Johnson in a speech at inauguration of the incumbent president of Fisk University said that the Protestant churches in the United States are being challenged on the right by the Catholic church and on the left by the labor unions regarding their attitude on the Negro question. Between the two the Protestants must, to justify their existence, make some sort of move if they would maintain the respect of other racial, religious and national groups and by implication their own self respect.

Some evidences of an increasing amount of liberalism may be seen in a few inter-racial churches deliberately planned, fellowship church hours and the occasional announcement of individual's joining churches across racial lines. The total amount of direct inter-racial contact through the medium of the Protestant churches remains pitifully small. The Father Divine temples and other less orthodox churches have a much higher record of inter-racial participation than the more influential ones though naturally much less publicity thereon.

The National Conference of Christians and Jews, a twenty year old organization having a membership of 60,000 is perhaps the only national organization where the three groups forming the subject of this discussion have deliberate fellowship together. This obtains among only the leadership of these groups, however, as may be seen from the total membership. It is easily possible that the rank and file of the membership of the three groups do not even know of its existence.

The writer observed over the course of a year the religious projects of a mid-western city that had inter-racial or inter-cultural import. They consisted of: a monthly fellowship church hour involving Jews and Protestants; a Sunday School workers institute to which all Protestant denominations were invited; Sunday evening joint services in the city park in summer months, also an interdenominational ministerial alliance having monthly meetings. All except the first were Protestant.

The monthly meetings (fellowship church hour) was attended regular-

ly by a faithful nucleus of Negroes far out of proportion to their percentage in the population. In the inter-cultural choir that was organized in concert with the church hour, Negroes were in the same proportion as mentioned above. Never were there more than two or three white men. The inter-denominational ministerial alliance, likewise, showed the same trends. When Negro ministers spoke at the joint Sunday evening services there was a greatly disproportionate number of Negroes in the audience. On the other evenings, the general attendance was smaller with very few Negroes.

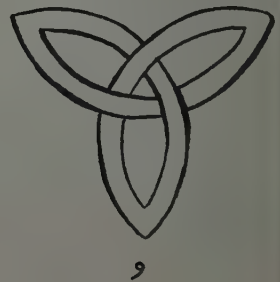
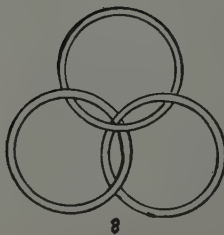
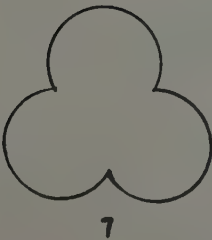
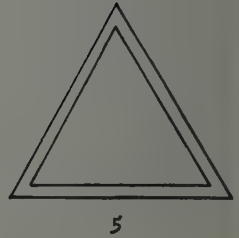
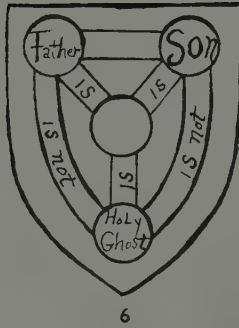
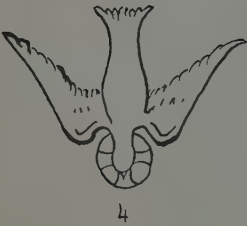
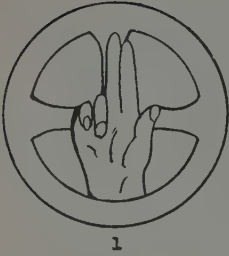
It will be observed that Catholics were not a part of any of the programs outlined above. Whatever projects were carried through by them, were done in the name of Catholicism alone. Thus may be seen Catholics aggressively proselyting for Negro membership, albeit in some localities displaying the opportunistic policy deemed necessary in areas where racial bigotry is encountered. The Jews, while sympathetic, go little farther than expressing sympathy, expecting apparently, the pronouncements of their leaders to be the symbol of their attitude. Much of the same thing may be said for Protestant communicants. Attitudes may vary from one of complete social accord to frank, open hostility.

Fear of the power of the Pope had been expressed in the United States since the middle of the 19th century when Catholic immigrants started to come to this country from South-eastern Europe in large numbers. The nomination of Al Smith, a Catholic as Democratic presidential candidate in 1928 climaxed this fear. Certainly, a portion of the blame for his defeat may be laid to his religious affiliation. Today, this fear, which the writer believes never had any serious import, is being revived. Yet the democratic ideal, which embodies never failing to ask why, is ignored in the Catholic Church. When Archbishop Ritter told the parishioners of Saint Louis, they must submit to a non-segregated school system, he used big stick methods to enforce a program which reason and fair play should sanction in every detail except the undemocratic way in which it was enforced.

It is a matter of common knowledge to the student and after a little reflection, readily understandable to all, that the core of both Catholicism and Protestantism are to be found in Judaism. Divorced of ritual and dogmatic theology the utterances of Amos and Hosea, perhaps the most lucid of the minor prophets, and Isaiah and Jeremiah, of whom, as major prophets a like comment could be made, are in the same vein as those of Jesus. Honesty, justice, mercy, love meekness, humility, permeated their messages to their fellowmen.

These three religions thus have much in common despite superficial differences. Born at different stages in the world's history they have espoused different paths. Not only have they differed temporally and spatially; they have differed each within his own framework. They probably will never grow together but the least they can do is to tolerate and understand one another.

Early Christian Symbols



Our Great Heritage of Christian Symbols

by

FLORENCE TURVEREY REEVES

Part I

Christianity seeks for and finds a spiritual experience in worshipping God. Since to Christians God is spirit, many concepts are difficult to portray in pictures, but symbols or signs reveal and suggest intangible truths. We are all familiar with the symbols of every day secular life. For example, one knows that "at the sign of the flying red horse" one buys gasoline; but long ages before secular and commercial firms used the sign language, the Christian Church had worked out a system of teaching by symbols which conveyed abstract truth without words so that unlettered Christians could understand as well as their cultured brothers.

In the Old Testament, God Himself had taught His people through symbols such as the brazen serpent raised up by Moses in the wilderness and so it was an approved method. The early Christians based their sign language on direct Bible references or significant interpretations of names and material or living things. Symbols in a church, if properly understood, can inspire the faithful and give the soul an experience of God as well as any words spoken or music rendered. They not only enrich the church building but also increase the illumination of the worshipper as they become part of his offering of himself to God.

In the early days it was regarded as not only impossible to picture God but wicked as well. Ex. 33:20 reads, "Thou canst not see my face; for man shall not see me and live." Naturally men avoided all pictorial representations of God the Father. It was not until the tenth century that artists began to depict God's face and later His entire form. For the first nine centuries, God, the Father, was represented by a hand. This idea came from many Bible passages: Ps. 98:1 "His right hand and his holy arm, hath gotten him the victory". Ezra 8:22 "The hand of our God is upon all them that seek him." Ex. 15:6 "Thy right hand, O Jehovah, is glorious in power." The Hand of God is most often used in the familiar act of blessing. There are two ways to picture this, the Latin form shown in fig. 1 and the Greek form as shown in fig. 2. In the Latin form the thumb and two fingers are extended to express the threefold blessing while the other two fingers are folded against the palm of the hand. In the Greek form used by the Eastern Church the fingers are so placed as to spell "Jesus Christ" in Greek. The first finger is straight up for the letter 'Iota'; the second finger is curved to form C (the early form of the Greek letter S or 'sigma'); X is formed by crossing the thumb on the third finger and this

forms the Greek letter 'Chi'; the little finger forms the letter 'C' again. The I and the C are the first and last letters of 'Iesous', the Greek word for Jesus; the X and the C are the first and last letters of 'Xristos' or Christ. When the Hand of God is used in this form it also includes Jesus Christ as Son of God.

The Hand sometimes appears stretching downward emerging out of the clouds and always surrounded by a tri-radiant nimbus. Sometimes there are little figures of people in the palm of the Hand which refers to "the souls of the righteous" or "Thy right hand shall hold me".

The lamb is one of the earliest and most beautiful symbols of Our Lord Jesus Christ. In John 1:29, 36, John the Baptist twice speaks of Jesus as "the lamb of God". When the lamb is used as a symbol representing Christ, it must bear the tri-radiant nimbus. In Figure 3 the lamb is standing and carries the Resurrection Banner or the Banner Triumphant, which represents the Risen Lord. When the lamb is lying upon the Book of Seven seals, it is the wounded lamb. Like all symbols, the lamb should be rather conventionalized, even slightly archaic, because in symbols the spiritual and devotional meaning should be the important thing rather than the cleverness and skill of the artist. Many beautiful examples of the lamb are to be seen in embroideries, illuminated manuscripts and enamels. The great painting "The Adoration of the Lamb" by the brothers Van Eyck was reproduced in Life Magazine last spring. This is one of the greatest symbolic paintings ever produced and certainly the outstanding example of the use of the lamb as a symbol of Our Lord.

The fish (not depicted here since it is assumed that all know how it looks) was one of the very earliest Christian symbols and seems to have been a means by which Christians could identify each other without exposing themselves to their pagan neighbors. "Icthus" is the Greek word for fish. In this case the letters of the word were the first letters of five Greek words which taken together composed the phrase, "Jesus Christ, Son of God, Savior". Sometimes fish are used to indicate souls of men for in Luke: 5: 4-10 Jesus told the fishermen, "from henceforth thou shalt catch men." When three fish are placed together in such a manner as to form a circle, they refer to the sacrament of Baptism in the Name of The Father, and of the Son and of the Holy Spirit."

The dove (Fig. 4), always descending, is the most familiar symbol of the Holy Spirit and the most authentic since it comes directly from Scripture. The account of our Lord's baptism is almost identical in each of the three Gospels, "and the Holy Spirit descended in a bodily form as a dove, upon him." It always has the tri-radiant nimbus. One often sees the dove descending in pictures of the Annunciation, again representing the Holy Spirit coming upon the Virgin Mary. When the dove appears carrying an olive branch, it does not bear the nimbus and does not refer to the Holy

Spirit. Rather it represents the dove which Noah let out of the ark and is not to be confused in any way with the dove as symbol of the Holy Spirit. In this case it is symbolic of a messenger, and usually, of peace.

The doctrine of the Holy Trinity seems to have been a basic doctrine of the early Christian Church and taken for granted since it came directly from the words of Our Lord, Matt. 28:19 "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit". This idea was so profound and so sacred that for some time no pictorial representations were made but when fierce controversy arose over this teaching, the triangle (Fig. 5) with equal sides and equal angles was used to indicate the equality of each of the members of the Godhead and at the same time it shows this oneness and unity. The idea of the Trinity is so common among Christians today that we forget that the Church was once torn apart over this doctrine. One Creed bears the name of Athanasius, the man who won the argument for the doctrine of the Trinity and his creed reads in part, "We worship One God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance. For there is One Person of the Father, another of the Son, and another of the Holy Ghost . . . The Father is God, the Son is God, and the Holy Spirit is God; and yet there are not three Gods, but ONE GOD." Perhaps the most modern and brief statement of this doctrine is to be found in the Book of Common Prayer of the Episcopal Church in America, p. 79. To express all this, the Shield of the Holy Trinity was evolved several hundred years later and is a pictorial means of expressing the theological ideas conveyed by the Three Persons in One God. Each outer circle runs to the center circle or to the One God. The whole may be read in any manner whatsoever, yet the ideas and meaning are simple and plain. (Fig. 6)

When he faced the pagan king of Ireland, Saint Patrick explained the Trinity easily and perfectly by picking a clover, called a 'shamrock' in Ireland. He presented it to the King with these words, "Here is a perfect leaf with three perfect parts." The Trefoil in Fig. 7 reminds us of the clover but actually it is the simplified form of Fig. 8, the three circles intertwined. One circle alone naturally symbolizes Eternity or Eternal life for it has no beginning and no end, it is continuous, perfect and complete in itself. By putting three circles together we have a beautiful symbol of the Godhead, the circles are the same size denoting that each person of the Trinity is equal; the circles are interwoven expressing the fact that they are one and cannot be separated.

The Triquetra (Fig. 9) is even more perfect as the symbol of the Trinity. Its three arcs are equal; the lines are continuous thus expressing Eternity; its oneness is apparent in its intertwining; there is a triangle in its center; each of the arcs taken alone forms a vesica (the conventionalized form of the fish with the fins and tail removed), a form often used to ex-

press glory. Unity, equality, eternity and glory are thus expressed in one simple form. For decorative purposes the triquetra is interwoven with the circle or the triangle which makes a beautiful effect and reinforces the symbol.

All symbols are inadequate expressions of reality but at the same time they are aids to faith in the presence of the mystery of God. "No man hath seen God at any time" but man has always felt the need to give reverent expression in act and art to see beyond the mystery and to make more real the God who is the center of his faith and life. As he has resorted to symbols to give fuller expression to the meaning of his own life so has he used symbols to give deeper meaning to the God within.

This Fall will see another forward step in American Protestantism when, at Cleveland, Ohio, the major Protestant Church groups, chief among them being the International Council of Religious Education and the Federal Council of Churches of Christ in America will merge into one efficient and forceful organization. It will be well if many of our church leaders and ministers in the area plan to attend.

* * * * *

Another significant merger seems in the offing, that of the Protestant Radio Commission and the Protestant Film Commission. Here again greater service can be realized by the union of forces.

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The Denomination paused on August 3, 1950, to give praise to Dr. James W. Eichelberger who has been a general officer of the connection for the past 34 years and has been identified with Christian Education for the past 46 years. Present were many of the outstanding leaders of the Protestant Churches in America. While the time was extremely limited several were called upon for two minute talks. Bishop Buford F. Gordon, who long associated Dr. Eichelberger in Christian Education, acted as Master of Ceremony.

Bishop William J. Walls and Bishop John W. Martin, heads of the Boards of Christian Education played prominent parts in the event.

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Of high note was the singing of the Choirs of Hood Temple Church. In every respect the Church set the tempo for leadership. It is still hoped that the choirs can do some recording that those who were not privileged to attend might hear the great singing.

The Minister and His Task

by HARLEE H. LITTLE

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In a scientific age such as ours, the minister must realize that his work does not come under any of the sciences directly; for it does not primarily concern knowledge, to which true science absolutely belongs, but has to do, first of all, with those things that belong to revelation, and form the object of faith. One of the early homiletical writers, James M. Hoppin, in his book for student ministers entitled, *Homiletics*, issued in 1881, wrote:

The sphere of the preacher, to express it in general terms, is man in his moral and spiritual relations to God; and the task of the preacher is to know the real grandeur and vast extent of his work, and yet not to be discouraged by it.

It is quite apparent that two conditions obtain today relative to the minister and his role in contemporary society: first, he does not conceive of himself as being "called" or "sent" to an unrestricted and unlimited area of service, and hence is at a loss to know and understand the nature of his duties, and second, he sees and understands the vastness of his sphere of work and is "discouraged by it".

The aim of the writer in this essay is to set forth some of the true areas of the minister's service, though not traditionally embraced. Many of the so-called "functions" of the minister, though hallowed by continuous use, have been too classified and by the same token too limited.

In the experience of the writer with the work of recruiting for the Christian ministry, several attitudes identical to those expressed by in-service ministers have been voiced by young high school students who, while contemplating the ministry of Christian service, desist because certain unanswered and all but undiscussed questions occupy their minds. Among these were, "What are the specific, definable duties of the minister?" "How important is the minister's training, collegiate and professional, and what encouraging provisions have been made to facilitate such training?" "Why must the minister, especially the younger ones, be subjected to rigid censorship and close scrutiny by almost everyone in the community in contradistinction of other professionals? And the sixty-four dollar question always follows, "What about monetary compensation to assure economic security and hence a sense of independence indispensable to making the Gospel message revelant to the times"? These are some of the questions frequently raised by high school students, mostly graduating seniors, during

talks with them about selecting Christian careers. The writer is not too sure that the order represents the frequency with which asked, but they were among those most generally raised.

The writer is persuaded that the most salient advice to youths wrestling with the Christian ministry as a vocation is this: the service motive. For both anticipated happiness and complete effectiveness depend entirely upon the motive that leads one into the Christian ministry as a choice for life's vocation. The proper motive enables one to by-step many of the much feared dangers and difficulties tantamount to failure. Certainly where men seek to evaluate their role as spokesmen for God to mankind solely in terms of professional leadership, little hope remains either for competency of leadership or truly Christian service.

Discussion of the service motive compels one to mention the shameful fact that our veteran ministers have apperceived their task to be a "profession" rather than a "ministry". Now from the surface this may not seem a valid distinction. However, upon examination of any profession one discovers many idiosyncrasies that pre-occupy the mind to the end that any member naturally squanders much time and wastes tremendous effort with trifles that do not necessarily enhance his services to mankind. Included in these "trifles" are, the belief that a minister must act, dress and talk as a minister would; the superstition that a long shining car decorated with crosses or clergy signs gives prominence to God's servant; or, that the professional minister can concern himself only with things that are purely spiritual. This is not intended as an unfair accusation against the ministry but points to some of the evils involved in "professionalizing" the minister.

I— ABOUT THE MINISTER

While the greatness of both the minister and his task lies in his being an ambassador from God to man, one can never deny the needed emphasis upon the man himself. For to be a minister of God's Gospel, one must have experiences that thrust upon his heart God's purposes and plans. He must be sensitive to the need of men's lives and possessed of passion for their souls. He must be the voice of God speaking to any and every situation; condemning unrighteousness, uprooting evil of every form and dimension, and providing the faith that keeps men on their feet.

This certainly requires the very best of any man. It may, at times, seem superhuman and all-demanding. But the superhuman power required for the minister's task comes through dedication of self and consecration of life to the task. This the minister must do! He must not only be humble and pious, he must be strong and powerful as well; not only kind and affectionate but keen and alert; he must not only be popular but prophetic also.

When one utilizes the office of the Christian ministry for popularity and social prominence to the neglect of other more vital and significant values, he relegates both himself and his ministry to a place of low esteem. The minister is a servant designated of God as an appointed means for the ministration of the Bible as a rule of faith and conduct for men; essential for their salvation, and everyone who yields to the spirit and accepts the call, should do so only with the knowledge of what he is involving himself in. He is not called to be popular and condone or approve, but to challenge and try the very best that in men is. He is called not to "get along with people" but to inspire them to live righteously and thereby to get along with each other and God.

Hence the minister's call is a very important prelude to his assuming task. He must be very definite of his call and clear about what it entails. It should never be "trial and error", "hit and miss", nor a hopeful search for security, popularity, or community prominence.

II— THE MINISTER'S CALL

The writer has come to conceive of the minister's call as something apart from spontaneous responses grounded in emotional experiences. He likes to think of the call as being two very separate and distinct parts: the first is a felt-sense of something that needs to be done, spoken, and exemplified, and, second, he must feel that he alone can qualify to meet this need—answer this call—; that no one else on earth can accomplish what he may in this immediate situation, hence he unhesitatingly resolves to answer and determines to make the best possible of it under God.

Regardless of how the minister may become aware of his calling and despite his willingness to accept the challenge of the task, caution should be observed to comprehend clearly what his call involves. In the Protestant tradition the minister's role has a three-fold responsibility. He is called to be a prophet. He is called to be a priest, and, he is called to be a combination of prophet and priest.

The Protestant minister finds himself in the midst of many trying situations where the consciousness of society needs to be aroused, guidance and counselling needed to stay the courage of people, and men's hearts yearn for the voice of God speaking to them and bidding them make the wisest decisions. Then it is that he assumes his prophetic role and brings a message from God to men. Far too frequently, Protestantism has sought to avoid and dismiss as belonging to ages past this important role in the life of the minister. Notwithstanding, social injustices, moral unrighteousness, and spiritual misconceptions are as rampant in society today as at any other time; and it is imperative that God's will be voiced against such all-consuming evils. There must be the prophet come from God to speak to the times.

Dogged fear of Romanism more than anything else has robbed the evangelical churches of much of their true genius. We shy from any functions or graces that are solidly entrenched within the Roman church. To admonish Protestant ministers of their obligations and opportunities as priests, is a forthright license to surrender their responsibilities to Roman Catholics. They will realize that the priestly functions are to lead men to God, and any minister who performs well his duties can neither take lightly this role nor veer away from it for fear of stigmas. His greatest opportunities for this role are found in acts of corporate worship, where, as the appointed leader, he leads and conducts, as it were the souls of men in succeeding acts of adoration, confession, thanksgiving and dedication. Perhaps unwittingly and unknowingly, the Protestant ministry has made its best showing in this role. For the minister is certainly called to act as an intermediary between his congregation and the throne of God.

It is when the minister acts as counsellor and adviser that he combines the prophetic and priestly roles. Here he listens to the parishoner and then speaks to the situation for God. The work of pastoral counselling has opened a whole new field for the minister, and has at the same time, accentuated the need for professional training so he can make use of the tools available for his task. What the priests of the Roman church do in the regularly appointed "confessions", the Protestant minister-priest does in his pastoral visits and office calls. It is simply employing his training, available tools, and resourcefulness for personality adjustment and living efficiency. And he should always remember that it is the good accrued from the office that is important and never the name by which it is designated. To visit a home for a delicious Sunday dinner may be ever so enjoyable and satisfying, but it can never atone for the sin of being insensible to the moral and spiritual hunger of those whose lives are wrecked by maladjustments. We, in the Protestant tradition, need to become alert and seize upon every possible opportunity to combine these two significant functions on a smaller scale: person to person, if you please!

So it remains of greatest significance to the success and efficiency of the minister that he understand clearly the nature and involvement of his call. With this clearly undergirding the very fibre of his heart, soul, and body he is not so likely to become "discouraged by the vast extent of his task".

III— THE MINISTER'S TASK

As has been stated already, the minister's task is "to know the real grandeur and vast extent of his work, and yet not to be discouraged by it". This involves, of course, "man's moral and spiritual relations to God". Simply stated this implies that the minister's task includes all of man's life. To neglect the moral in pursuit of the spiritual is to act as though

there were no spiritual. Equally as meaningless, is to attempt a ministry to the moral disregarding the import of the spiritual. These two important areas of human experience are inseparable. One is equated by the other, and there is no saying which should demand more time, preparation, and energy from the minister.

Notwithstanding this clear-cut definition of the "vastness and grandeur" of the minister's task, fear of isolation and persecution forces many ministers to stick to the purely "spiritual". This insistence upon a parochial ministry (Where the minister has no interest in anything apart from church activities) over against a ministry of community outreach (where the minister is a full-time public servant engaging in all wholesome activities in the community) is a basic denial of complete surrender to the call.

Much of the discouragement suffered by ministers is due, not to the vast extent of their task but outside influences they are not prepared to deal with. This is vividly illustrated by those who go back on their call and renege on their duties to mankind because they fear censorship by bishops, conferences, presbyteries, synods, assemblies and conventions. In addition to these, there are laymen who, because of wealth and influence, try to dictate to the minister and for the sake of "getting along" and keeping his record clean for a "promotion", the minister surrenders his calling and becomes disarmed in the fight for Christian leadership.

Fears that wreck and destroy so many ministers' careers persist only because they look too steadfastly toward normative gains for themselves instead of the good they are capable of doing for the welfare of humanity and the advancement of God's Kingdom. If the minister's task is "man's moral and spiritual relations to God", and none can deny that it is; then no fear or coercion should frighten him away from situations where he is needed.

Listed below are important areas where the minister's task should carry the full weight of his influence in our contemporary society:

1. Immorality and infidelity in family relationships.
2. Social injustices and national calamities perpetrated on political philosophies, national ancestry and modes of worship.
3. Church co-operation where the ideals of community solidarity and church functions develop unilaterally to supplant unfair competition, proselyting and disharmony where varied denominations are in operation.
4. Housing and public welfare where the need is acute for a more generous distribution of facilities and services subscribed to by the public.
5. Management to denounce greed and unfair practices, whether by capital or labor, to gain an unfair share of profits; especially where such action imposes unnecessary burdens on the consumer.

Worship in the Rural Church

It Offers, Its Peculiar Problems and Opportunities

by R. P. MARSHALL

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Dr. Marshall is the national head of The Order of Saint Luke, a liturgical society in his denomination. He was formerly the editor of one of the regional Advocates of Methodism.

Often the rural church is handicapped by a lack of funds which prevents its having many needed articles of equipment, and sometimes it suffers from mediocre sermons by poorly prepared preachers, but there is one field where money, or lack of it, has little effect upon the result, and that is in the field of worship. No matter how inexpensive the church building or how inexperienced the minister, a church with an effective order of worship and a simple, yet beautiful architectural setting can minister to the spiritual needs of the congregation.

Worship, we must remember, is directed toward God, and not to the building or the minister. It is fostered by beauty, dignity, sincerity, and tradition. If all these elements are present, the church is fulfilling its mission as a house of God. This is not to say that worship alone is the function of church services; there is always an important element of teaching and inspiration, but without true worship it is impossible to teach or to inspire in the Christian manner.

Before considering these four elements in detail, it might be well to look at the service of worship as performed in a church of earliest Christian times, for here we will find the simplicity and effectiveness which is particularly needed in a rural church. The ignorance of many ministers regarding the early worship of the church is inexcusable in view of the fact that students of liturgy and archeology have made it possible for us to clearly picture the worship of that time. One of the most valuable of all books on worship, *The Shape of the Liturgy*, by Gregory Dix, gives us a description of the simplest as well as earliest form of worship, which may be summarized in a few words.

The early church met usually in a private home, possibly the large house belonging to some wealthy convert, selected because it provided more room than the homes of the poorer people. All such homes at that date were built on a common pattern, with a large central room which would accommodate a group of people. The furniture was simple—nothing more than a table, behind which was placed a chair for the bishop, or pastor, and sev-

eral other seats arranged in a semi-circle behind his. These were occupied by the deacons, or assistants, while the other worshippers sat on the floor or on temporary seats in front of the table.

The service was held in the early morning and consisted in nothing more than an observance of the Eucharist, or Holy Communion. There was no sermon, and the entire ceremony might have taken less than half an hour. We cannot overemphasize the simplicity of the rite, yet it provided those persecuted Christians with power to live the Christ life and to withstand the evil days.

Later, when the church services became public ceremonies, they began to be more elaborate, without losing their essential efficacy. It was not the lack of ceremony that made them effective, it was the fact of their sincerity. They were doing the best they could with what they had. We might point out that, to the early church, worship meant only one thing, the corporate worship of the Christian family, united in Jesus and to each other through the Sacrament of Holy Communion. Other services might provide a place for preaching and instruction but the life of the church was nourished by the Eucharist.

But we are not concerned as much with theology here as with the practical matter of ordering our rural worship so that, whatever our understanding of the place of Holy Communion in the life of the church, we may be able to provide a setting for worship which will at least assist in any rite or ceremony which we may use.

I

We said that worship is fostered by beauty. Now we will remember that in our picture of early church home-worship, there was little attention paid to this detail. We do not know that there were any of the normal trappings of worship as used by the modern liturgical denominations, but we do know that as soon as the congregations moved out of their borrowed places of worship and built church buildings, they built them according to a pattern which has been accepted by the church in all lands. This was a pattern based on sound principles of art and aesthetics.

The aesthetic element in religion is often overlooked, or even deliberately discounted today. (Although we have come far from the times of the Puritan revolt which sought to get away from all beauty as an aid to worship.) We are often told that we should pay no attention to our surroundings in worship, that religion is a matter between man and God, and does not depend for help upon ritual or architecture. But this is to go counter to the facts of psychology. To deny beauty is to deny God, for he is the author of all beauty. The human eye is pleased by regularity, and the mind is soothed by an ordered pattern. Look at a painting of a long line of graceful trees set against a sunset sky, then look at a cubistic drawing in

inharmonious colors. You will understand the relation of beauty to mental tranquility. One painting will bring to your mind thoughts that are pleasant and the other will fill you with confused and frantic imaginings. Religion is between man and God, but that is not all. It is also between *man and man and God*, a trinity of influence that interacts upon all three elements. Anything, then that serves to aid in this action is a help to worship.

As I said above, beauty, dignity, sincerity and tradition all go to make up an adequate worship pattern. Sometimes one or more of these elements may be lacking, and yet, in spite of this hindrance, it may be possible to attain a degree of worship.

For instance, here is a small church, bare and ugly, inside and out. The pulpit stands on a rude platform, not exactly in the center, and is flanked by two rows of kitchen chairs for the choir. The room is lit by bare electric bulbs and heated by a large iron stove. The pews are not comfortable and the singing is poor. But I remember times when that little country church seemed the very anteroom of heaven.

What made it so? Well, for one thing, those people knew how to pray. They bowed their heads for prayer as they entered the church, they sang lustily and with evident enjoyment, and when the young minister began to preach they listened with prayerful attention.

Now here was a church which worshipped God, despite the lack of beauty and the small amount of tradition. Two elements were missing, but there was sincerity and dignity to partially make up for the lack.

I remember another small church that had none of the elements. It was new and shiny, with bright oak pews and bottle-green carpet, and the floor slanted down toward the pulpit as if every worshipper must see the minister from top to toe. The platform was "high and lifted up" and the poor preacher sat or stood in the pitiless blaze of publicity which sometimes caused acute embarrassment. Behind the horsehair-covered sofa that was thought appropriate as a seat for visiting preachers rose the choir in serried ranks, unvested but clad in all varieties of garment and proud of it.

The whole church smelled of floor oil and furnace smoke, but there was no odor of sanctity. The service started beneath a buzz of conversation which lasted all through the prelude and was only stopped by the announcement of the first hymn, which was sung mournfully and slowly, as if it were a funeral dirge. The preacher was informal to the point of embarrassment, prefacing all announcements of hymns and other elements of the service by facetious remarks. The sermon was dull and devoid of spiritual help. From start to finish there was no feeling of reverence, no beauty of form nor sense of purpose. The people did not worship; they had come to dutifully sit and be preached at—all else was accidental.

These are examples of the best and worst in rural worship of the non-liturgical type. In one we managed to worship in spite of the lack of two elements, in the other, lacking all four, we were completely lost.

If beauty of architecture and liturgy be helpful, then let us consider how it may be obtained. We do not need to spend a great amount of money on our building in order to make it beautiful. Often the addition of simple, homemade furniture and the judicious use of a paint brush will transform a humble little building into a fit place wherein to worship God.

A few years ago a young minister became pastor of four small churches on a widespread circuit. All four were run-down in appearance, badly in need of paint, and with no arrangements for worship. They were places for preaching, and not very good for that. But this pastor had other ideas. He was a carpenter, fortunately, and in a few months he had transformed the largest church into a thing of beauty. Now all three buildings are painted, repaired, and have simple, but beautiful worship centers. The services of these churches have become real worship. The total cost of renovation on the largest church was not more than \$300.

Why should we be content with ugliness, when beauty is so cheap?

II

Dignity is often the companion to beauty, but not always. Sometimes what is called beauty is so bizarre that dignity is lost in sensationalism, and often there may be dignity in bare and austere surroundings.

It is in the matter of worship ceremonial that dignity is so much needed. We are used to speaking of the Order of Service, without realizing that there is a vital connection between the Order and the psychological effect of the whole. One minister suggested that variety was worth more than ritual, and proposed that some pioneering soul reverse the usual order of the service and begin with the sermon and conclude with the offering, thus turning the usual "program" wrong-side out.

Such an unusual order would fail of acceptance simply because there are psychological laws which govern worship, and there is a certain amount of preparation necessary before we can reach the climax of our communion with God. If the sermon be thought of as the high point of the service, it must come after prayers and praise in order that the congregation may be ready to hear it. If the sermon is not the climax, but a part of the preparation, then the Sacrament of Holy Communion needs the preparation of prayer, praise and sermon.

Formlessness in worship is a modern innovation. Actually there is no such thing as informal worship in the congregation. Private devotions may be without much form and still accomplish their purpose, but the worship of the church must have order and sequence or it is not worship.

Sometimes we speak of "formal" worship as being the antithesis of the usual Protestant service, and we argue about the respective merits of the two systems. But the word formal can be applied to any service which has form. All ordinary church services have form; they usually begin in a certain way and end according to custom. Thus there are few meetings which do not end with some sort of benediction, and you will find that the average Woman's Society would never think of opening its meetings without a sequence of prayer and hymns. Try to change this and see the reaction. They have a form of worship that has become traditional. It is the same way with the average Protestant order of worship. It may not be called formal, but it has an unvarying form.

Having decided that we must have some sort of form, it is left for us to decide which we shall use. In this decision we should be guided by two questions: "Is it based on sound psychology" and "will it help us to worship God?"

If we study the psychological laws with which we must deal, we find that we must give the congregations a part in the service if we are to induce them to worship, for worship cannot simply be passive. The traditional type of service in the liturgical churches is psychologically sound and can be easily adapted to any Protestant form. Prayers and responses, read or said by the people, allow them to participate in the action of the liturgy. Even the getting up and sitting down is an aid to attention. As a young man in my congregation remarked, "We are so busy praying and singing, getting up and sitting down, that we don't have time to be bored, even if we don't know what it is all about." That is why it is easier to interest children in a liturgical service than in one where they can take no part.

We have treated the subject of Order of Worship under the heading of dignity. Actually it comes under all four heads, as we shall see.

III

Tradition is necessary to good worship. By this I mean that it is easier to identify one's self with God if we are aided by familiar surroundings, familiar words and actions. We come close to him as we come close to each other, and the ties of a common creed, a common heritage of thought, help us to become a worshipping congregation, not merely a group of individuals performing our own devotions.

Gregory Dix sees the medieval custom of making individual devotions at mass, instead of entering into the full participation in the service, as the beginning of the breakdown of the primitive pattern of worship. Protestantism has made the mistake of basing much of its worship upon the medieval Roman Catholic pattern, rather than upon the active participation of the early church. When the mass became a solo, or perhaps a duet between priest and server, spoken in an unknown tongue, the people fell back upon

their private prayers and withdrew into themselves. There was no communion, except a few times a year, and the original feeling of Christian solidarity or worship was gone.

Even today, when Roman Catholics are earnestly attempting to teach people the meaning of true devotion and encouraging frequent communion, the individualistic attitude is still found. I attended a Low Mass at a small Roman Catholic church and found that there was no connection between the actions of the people and the priest. He said Mass at the altar, and they said their Rosaries in the nave. Both were in prayer, but they were not united. The priest was doing his best to teach his people how to worship, but they had accepted the wrong tradition and were sticking to it. His job was to say Mass and theirs to be present—that was all.

Now before we criticize them for their attitude, we might take stock of our own shortcomings. Is not this the trouble with much of our Protestant worship? We come and sit and listen and go away. We seldom celebrate Holy Communion, and thereby lose the greatest aid to a common spiritual life that has ever been given to us by the church.

We have accepted the wrong tradition, the medieval conception of worship as between an individual and God which was the cause of many of the abuses in the Roman Church to which the Reformers objected. Yet we have taken over the very things that caused the decline in spirituality. As long as we try to carry over our personal religious devotions into our corporate worship we will fail to attain the unity of the spirit for which Jesus prayed. "That they may be one," he asked, and when we are able to achieve this oneness as it was in the primitive church we will have come back to the place where Christianity started.

But what is the connection between tradition and successful worship? (By successful I mean worship that achieves the end for which it was intended.) Why should we do a thing in a certain way simply because our fathers did it that way? Is there not progress in worship the same as in the mechanical arts?

At first glance it would seem that we in the twentieth century should have brought the art of worship to some degree of perfection. We should have made as much progress in this as in the use of tools, for instance. But worship is an art in a sense that is peculiar to the great arts. A modern painter is no better able to paint a great painting than the artist of a thousand years ago. He may have better brushes and better paint, but the value of the work depends upon the inner spirit of the artist and not upon his materials. So it is with prayer and worship. Few moderns can even approach the devotional language of Chrysostom, a Kempis, and Crammer, and, just as we look with admiration at the work of Tintoretto or Raphael,

and find ourselves lifted up by the power of their art, just so are we helped to worship by the prayers of the great souls of the church.

Worship is an art which is based on certain psychological and spiritual laws, and it happened, whether by accident or by inspiration, that those who first framed the liturgy of the church found the right pattern. Liturgists tell us that the primitive church adopted the pattern of the Cheburah, a Jewish fellowship meal, as the basis of the Eucharist, or Holy Communion. It was the Cheburah which Jesus and his disciples celebrated on the night in which he was betrayed. In this simple ceremony, with the breaking of the bread and the giving of the cup, we see the picture of the First Holy Communion, and Paul tells us how it was done in the early Jerusalem church. It was not an elaborate ceremony, but, as Gregory Dix insists, it has all of the elements necessary to the proper celebration of the Eucharists.

During the first thousand years there were many additions to the liturgy, but few radical changes in its essential shape. Thus, when we follow the pattern of the historic services, as they have come down to us in the Auglican, Lutheran and Roman rites, we are assured of having all the elements of the primitive ceremony.

Now that we have said this, let us hasten to say that it is not necessary to carry out the elaborate rite of the cathedral in a village church. There are many prayers, responses and actions which are not necessary, but which may be used when appropriate. All that is needed is that we conform to the shape of the liturgy, that we follow our denominational order without omitting the essentials or transposing the elements of preparation, consecration, and communion.

Methodists, Presbyterians and the various denominations of the Reformed tradition have beautiful liturgies which are not strictly imposed upon their congregations, but which are ordinarily followed. Episcopalians and Lutherans have little option. Baptists and Congregationalists are, for the most part, left without much formal assistance and are forced to depend upon other denominations for liturgical material, or to arrange such material themselves.

The rural pastor, of whatever denomination, would do well to make a study of worship and liturgical backgrounds, and to adopt an Order of Worship that contains the necessary elements and then stick to it. If he belongs to a liturgical denomination, he is saved considerable bother by merely using the prescribed form. Methodists are furnished with two communion rituals and an assortment of Orders of Service, some of which are traditionally correct and some of which are merely alternations of hymns and prayers.

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Invincible Determination

By REV. J. VAN CATTEDGE, PH. D.

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One of the richest legacies of a people is that collection of stories about the life and work of individuals who faced life and attempted to solve its problems with unconquerable determination. Historic and current schools of religion and philosophy, great monuments and classics in the realms of art and culture, and epoch-making scientific discoveries and inventions, are the outcome of determined efforts on the part of men and women. We can not read the history of human progress apart from those who made history by flinging their lives into some great cause with the determination to see things through. The biographies of these unique persons thrill and inspire others in generations to come to greater achievements and more lofty attainments.

Our minds can be thrilled and our spirits inspired by those who have won national or world-wide acclaim to be sure, but if we look around us we will find there are sources of encouragement and inspiration right at home. There are countless examples of the use of determination in the confronting of and in the attempt to solve life's perplexing problems. It may be some husband or wife in a home torn by discord and dissension; or some young man or woman smarting under the lash of failure and defeat in their struggle to attain an education or preserve their moral character in the face of great temptation and opposition. It may have to do with some individual attempting to fight his or her way back from deep sorrows and anxieties and dark fears. Of course there are some who submit meekly to defeat, others who spend a great deal of time trying to escape the frank facing of life; but those individuals who have enriched our lives and inspired us have been those who showed determination and courage, and they did not know how to quit fighting until the battle was over.

Now this sermon is about determination—"Invincible Determination". This you may have surmised. The Scriptural point of departure is the 38th and 39th verses of the 8th chapter of Paul's letter to the Romans. We know that his life was one adversity after another; but his soul was consumed with a passion born of a vision, and his faith was deeply rooted. This determined passion was to share with others the life hid with God in Christ. And he challenges us of weak faith and indecisive purpose with one of the many testimonies of his unconquerable determination: "Neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from a passion for God, which is in Christ Jesus our Lord".

This same kind of determination must possess us if the problems of life are to yield any worthwhile solutions, if real victories are to be achieved in its bitter struggles. There must be an Invincible Determination born of deep convictions, undergirded with moral courage, and rooted in faith in the benevolent purposes of God.

I

In the first place, let us consider the proposition that there must be deep convictions if determination is to become unconquerable.

A person must first become convinced about a way of life before he will be determined to live it. Convictions should be arrived at rationally, that is, on the basis of knowledge and insight. We should not make decisions anyway until we are in possession of a sufficient amount of facts. A way of life should not be chosen unless it offers the greatest possible chance of attaining life's goals and ambitions. And that is just the point at which so many make mistakes. So many people seem unable to get a hold on themselves, or to set their sails for a definite shore. They live anemic and weak lives which seem to run in every direction at the same time. Those whose lives have color and purpose have subscribed to definite patterns and goals to which they cling with enduring tenacity. They have convictions about how to solve their perplexities, and to reach their goals.

By way of definition, by conviction we mean a state of assurance that has seared itself in the soul. The most valid convictions are born of knowledge of and insight into the facts of life. A conviction may be partly or wholly erroneous, because the individual has not gathered all of the facts, or because he has failed properly to interpret them. The importance of avoiding the common practice of closing the mind can not be over-emphasized. It should also be added that merely to recognize the right and truth of a proposition does not constitute a conviction. A conviction is a belief super-charged with feeling and emotion—it is the soul's assurance of the unseen.

There was once an Indian by the name of Quatama. After observing that his people were in need of a vital religion which would eventuate in righteousness and peace experimented with a number of ways of life. Out of this experience came the conviction that there can be no solitude of soul or moral excellency unless man lifts himself above the desires, and the temporal things of earth.

In his book, "The Ten Greatest Men in History", H. G. Wells tells about the convictions of King Asoka. He saw how his people suffered from the desert sun, and from diseases of all kinds. So he became convinced that government should serve all its subjects, not just the interest of the few. Therefore, he planted trees, dug wells, and established hospitals for the poor.

You see, deep and impelling convictions just don't drop out of the sky. They may grow out of tedious study and meditation, or out of the bitter crucible of trials and struggles; or they may break through out of the hidden recesses of the mind. It doesn't matter from whence they may come. They are weapons which must be used if there is to be light on the road of life, and a burning assurance in the soul that the strivings and aspirations of the soul are not in vain.

II

Secondly, let us consider the fact that convictions must be undergirded with moral courage if determination is to become invincible.

The content of convictions, principles and ideals, is of no real value as long as it remains a subjective abstraction. If they are to become articulate, enter into and transform the mesh and fabric of life, they must be given some kind of expression. There are day-dreamers a-plenty, whose imaginations soar to lofty heights, and remain there. They make no effort to lift themselves or others up to the level of their beliefs. It takes moral courage to do that—to live in the light of one's highest convictions, to attempt to share them with others, to make them a redeeming and creative influence in human life.

So you see, it is not enough to hold convictions a cringing coward can do that; there ought to be the impulse to translate them into actuality which can only be generated by moral courage. This is the source of the spark that will take our principles and ideals and kindle them into a flaming passion. And this is just what has happened in the past—to all truly great men and women, to saviours of souls, and to reformers and redeemers of human life. Convinced that they were right, they had the audacious courage to fling their lives into ennobling tasks.

Moral courage is the key that legitimate convictions use to unlock the strength and resources of the universe. And you can't accomplish much without it—whether in the realm of righteous living, in acquiring an education, or in putting that education to work in the classroom, in the scientific laboratory, or in any field of endeavor. The prophets and Jesus, Paul and the other Apostles had to have it to turn the world upside down; Luther and Lesley had to have it to defy the established church and revitalize religion; and Carver and Julian and Wright had to have moral courage to spend untold hours in study and experimentation to prove their theories in the realms of science. They were all sustained in their undertakings by the powers of the universe unleashed by their courage.

Probably some of you here are thinking about some condition that needs to be redeemed. It may be a defect in one's own character, a note of discord in the home, a weak friend who needs a steadying hand, or a sore spot in the community. Are you convinced? Do you have a convic-

tion about what is right and wrong? Then for God's sake have the moral courage to do something about it.

Of course people with firm convictions and moral courage do not travel a rose strewn path, and there may not always be a guiding lamp to help them see their way through a maze of uncertainty. But moral courage will tap the resources of power and light sufficient to level mountains and hills, raise the valleys, make the crooked roads straight, and become a lamp unto our pathway and a guide unto our feet.

III

In the third place, let us consider the proposition that a firm faith in the benevolent purposes of God will lend an eternal quality to legitimate convictions and moral courage.

An unconquerable determination must be rooted in these three: deep conviction, moral courage, and faith in God. But the greatest of these is faith and dependence on the will and purposes of God. History is filled with the accounts of men who had convictions, and moral courage too, such as Napoleon and Hitler, Kaiser Wilhelm and Stalin, John C. Calhoun and Bilbo. But time has proved that there was a moral defect about their convictions and courage; and that nothing man can do will last unless it is in accord with the loving and righteous purposes of God. It doesn't matter to what extent one may go to live to his convictions, if his beliefs do not take into account the creative will of an Eternal Creative Spirit in the universe they will eventually fail.

By the same token we can assert with certainty that those efforts by a long succession of men and women who have sought to change and enrich human life were triumphant to some degree because they were grounded on the everlasting truth and beauty and goodness of God. God is the creative source from which one must draw in all attempts to build for the future. As one writer puts it, He is one with our legitimate aspirations and ambitions; He is our unfailing Companion in our struggles and strivings to attain the lofty goals of intellectual and moral excellence; and he shares with his children their fears and anxieties, their failures and defeats, their heartaches and reasons for despair. But the glorious thing about it all is this: He is not only our Great Companion but he works with us in our efforts to become better individuals and to make the world better; and in and through us he is seeking to create his Kingdom. There can be no failure for those who are workers together with God.

One thing about this whole matter is that faith in God involves a conviction that this is no static world, and that he is a living God. We know nothing about the origin of matter and energy; but we do know that an Intelligent Will and Purpose has been exploiting their possibilities from the beginning. History and the Bible reflect unmistakable evidence of a long

process of evolution—growth and progress. There are unrefutable signs of material and cultural development through which the higher powers and energies of man are being continuously released. We can look forward to the time when the unconscious and conscious aspirations and ambitions of men will be ultimately fulfilled. Let the cynic or naturalist say what he will, "In the beginning was God". "God created the world, God is in the world; and God is still creating the world." And our high and noble purposes and ambitions are one with His, for we are his children.

Yes, we are workers together with God who is ever seeking to break through into the experience of men to aid them in translating their convictions into reality. We can take our convictions and moral courage and ground them on that. That's what the prophets and Jesus did, the Apostles and the great men of the Church through the ages. That's what Lincoln and Booker T. Washington, and James Varick, and Joseph Charles Price did too. With the same weapons we can become invincible too. There are still many evils from which the world needs redemption: Ignorance and superstition, segregation and prejudice, oppression and poverty, immorality and vice. The world still needs those who will become unconquerable workers with God.

We must keep constantly in mind that we live not merely for today, but for the to-morrow; and each of us can become the prophet of a new order of things—a better personal life and character, a better church, a better community of peace and good will. Our convictions may outrun the thinking of the average man, and meet with hostile rebuffs, but if with moral courage we fling ourselves into the fray—let our lives become burning tapers to light the fires upon the altar of men's hearts—if our faith remains steadfast, in ourselves and in God, there can be no failure. For whether we live or die, we will have entrusted all to him who has somehow ordered our way of life, stood by us, and increased and strengthened our determination and will give our cause the victory. So, "Neither life nor death, nor angels, nor powers, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any creature, will be able to separate us from an unconquerable and determined passion for God."

With the last mailing of the *Review* we began sending copies free to all superannuated and retired ministers of the denomination. We sincerely hope that they will allow us to continue this tie to "active service" by informing us promptly of any change of address. Friends may help us by notifying us promptly of the passing of any inactive minister. We are very happy that the privilege of thus serving those who have served us is provided.

Some Keys for Understanding the Gospel

A sermon outline

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Text, Mark 1:14, 15

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- I. In Mark 1:14, 15 we read, "Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel'."
- A. What is this "gospel of God" which Jesus preached?
 1. It is difficult to overemphasize the importance of this question. The gospel is to be preached unto all the nations; all the peoples on the earth are to live by it. What is it that we are to preach? What are we to live by?
 2. An excellent scholar would have to write a big book to give a full answer.
 3. Different persons are sure to answer differently.
- B. We shall consider only certain keys that are necessary to unlock the door to an understanding of the "gospel of God".
11. One key is: The gospel proclaims the kingdom of God and tells us what it is like.
 - A. The gospel's concept of the kingdom of God is revolutionary in contrast to the old Jewish concept. To the Jews the kingdom of God meant a political kingdom, with the Messiah sitting on an earthly throne. This idea was so much a part of the Jewish consciousness that the disciples did not rid themselves of it until after the resurrection. Many believe the reason Judas betrayed Jesus was to force His hand in setting up a political kingdom. When James and John requested of Jesus that one sit at his left and the other at his right in the Kingdom He was going to establish, they were thinking of political offices, of governmental positions. When the other ten heard it they were indignant. (Mark 10:35-45). Even today, many Jews so believe. Such a belief is the motive power of many in establishing the new State of Israel.
 - B. Jesus thought of the Kingdom, not in terms of political power and governmental organization, but in moral and spiritual terms. When the Pharisees asked, "When is the kingdom of God coming", Jesus answered, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There

it is! for behold, the kingdom of God is within you." (Luke 17: 20, 21). No watcher will be able to date its arrival for it does not come with outward signs. It comes in men's hearts and spreads out into society through their influence.

1. The kingdom of God is where God is King.
 - a. The individual enters the kingdom when he makes God King of his life. This does not mean we have to be perfect. We are human, prone to err, even with the best of intentions. In the kingdom there is forgiveness. In the kingdom there is growth; Jesus said, the kingdom of God is like seeds that grow. (Mark 4:26-32).
 - b. The kingdom of God comes to the group, enterprise or institution that makes God King. If all the employers and employees of a business enterprise were truly christian, then the kingdom of God would be in that business enterprise. If every government leader and every citizen of the USA made God King of their lives the kingdom of God would be in the USA. There would still be problems to solve, mistakes would be made; yet because all were bent on pleasing God in all ways and in all things the kingdom would be present.
2. The Kingdom of God is where eternal life is.
 - a. First three gospels emphasize the phrase "kingdom of God"; whereas the fourth gospel emphasizes "eternal life". They are speaking of the same thing in different terms.
 - b. What is eternal life? Many are brought up to believe it begins at death, if a good christian. To St. John it meant life as lived in the kingdom of God; which begins here on earth and continues after death. It is a life that has a certain quality; a life that is built around things that last, things that "moth and rust doth not consume", the things that go with us through death.
3. To be "in the kingdom of God", to "have eternal life", "to be saved", "to be redeemed"—these all mean fundamentally the same. Each of these phrases bring to the fore certain concepts; but to achieve one is to achieve them all. The term Jesus used most frequently was "kingdom of God". And to see that the purpose of the gospel is to bring people into the kingdom of God and that to live in the kingdom of God one must live according to the commandments of Jesus Christ is to possess a vital key for the understanding of the gospel.

III. Another vital key for understanding the christian gospel is that it makes love paramount.

A. In Luke 10:25 we read, "A lawyer stood and made trial of Him (Jesus), saying, 'Teacher, what shall I do to inherit eternal life?'" This is the supreme religious question; by answer to it, all religions are tested. The phrase "make trial of him" does not necessarily carry hostile connotations, it merely means "questioning with view of testing". Jesus asked him, "What is written in the law? How do you read?" The lawyer answered, "You shall love the Lord your God with all your heart, soul, strength and mind; and your neighbor as yourself." Jesus then said, "You have answered right; do this, and you will live." Prof. T. W. Manson paraphrases Jesus' answer thusly, "That is my answer to the question. It only remains to translate correct theory into regular practice." Jesus adds nothing to the way of wholehearted love for God and man as entrance into the kingdom of God. It is evident that Jesus held that this kind of love, and this kind of love alone is sufficient for inheriting the kingdom of God, the life that is eternal.

B. Note St. Paul's claims as set forth in I Corinthians 13.

1. "If I speak in the tongues of men and angels, but have not love, I am a noisy gong or a clanging cymbal." We can have the powers of earthly, even heavenly, utterance, but if we lack love our utterances are like the noise of gongs and cymbals used by pagan priests in their worship. Paul was familiar with such practices of heathen worship.
2. "If I have not love, I am nothing (just a cipher); even though:
 - a. "I have prophetic powers" — able to foretell the future and speak with special inspiration.
 - b. "I understand all mysteries and all knowledge"—have inspired insight into hidden truth; know of God's counsel and will, and have all possible knowledge about them.
 - c. "I have all faith, so as to remove mountains"—can have the mountain-moving energy of faith, able to do that which seems impossible.
3. "If I have not love, I gain nothing, even if I dole out all my possessions to the poor" (in hopes of some reward, as do some who give endowments) "and if I give my body to be burned" (sacrifice self to gain glory; like some who take up a cross but do not deny themselves).

4. I can have all these wondrous gifts, do these glorious things; but without love they net me nothing. Consider, what value love!
5. Says St. Paul, "Faith, hope, love, these three; but the greatest of these is love." Yes, love is greater than faith, greater than hope. Paul does not lower the significance of faith and hope; for how can one love God if he does not have faith in Him, and hope springs out of faith. But as important as faith and hope are, love is more important, it is paramount in the christian gospel. To see this truly is to have a key that will greatly aid us in understanding the gospel.

IV. The christian gospel calls men to be disciples of Christ. This is a vital key to its understanding. Jesus' assertion, "Deny thyself, take up thy cross, and follow me." (Mt. 16:24; Mk. 8:34; Lu. 9:23) is a good summary of the meaning and significance of the gospel.

- A. To be a good disciple requires some understanding of and a profound conviction about Him whom we follow. What then do we say of this Jesus? That He is both knowable and unknowable; we know much of what He did, what He taught, how He is regarded by God and by the men who know Him best; but there is a mystery about Him, He being so great and endowed with divinity, we can never fully comprehend Him. We know our close friends, yet we do not and cannot fully know them; then how much more true is this of Jesus! We can take all the names applied to Jesus in the New Testament, such as "savior", "Lord", "Good Shepherd", "Bread of Life", "The Door", "Light of the World", "The True Vine", and add up their meanings and yet we feel we have not expressed all that He really is. It is a great help to me to think of Jesus as the Revealer of the nature, purpose and ways of God; so that when we come to know Him we know God and the things God would have us do. Surely, we must look to Him as Saviour; if the peoples of the world were really His disciples, the world would be saved.
- B. But to know Christ, even to extol Him, is not enough. Jesus says, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On the day of judgment many shall say to me, 'Lord, Lord, did we not prophesy in your name, cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evil-doers.'" (Matthew 7:21-23) The saying of "Lord, Lord" is not condemned, but the saying of it alone will not gain

entrance to the kingdom. Says Dr. Alfred Plummer, "The outward ascription of honor to Christ is worth little, unless there is also an inward loyalty to His will." Think of it,—we may so applaud and glorify Christ with such outward sincerity that we may speak effectively about Him, open the door to men's hearts so that the Christ spirit may enter and cast out evil spirits therein, and produce wonderful results for the cause of Christ—and yet be evil-doers; be strangers to Christ. To be a disciple of Christ we must *do* the will of God as revealed in Christ; there is no such thing as a real christian faith apart from good works.

1. The christian gospel says, look unto Christ as the Light of the world and walk in that Light. Seek forgiveness when we falter; seek divine strength to go forward.
- C. When we see Christ as Lord and Saviour with eyes that see; are deeply convinced that He calls men to walk in His spirit and follow His commands throughout every day and in every activity, then we have a mighty key for understanding the gospel.
- V. The "Gospel of God" has been given to us, it is the world's greatest possession. We, ministers and laymen, must preach it, teach it, live it. It is the way unto real happiness and unto salvation. We must always be at work to gain a true understanding of it. If we see the gospel as giving the "good news" of the kingdom of God; as making love of God and man paramount; as declaring one Jesus Christ to be "the way, the truth and the life" (John 14:6) and beckons people to deny themselves, take up their crosses and follow Him who is Lord and Savior, then we have vital keys for understanding the gospel.

The World Christian Education Convention has just closed in Toronto, Ontario. The Secretary of Christian Education for our own church reports that 5,025 delegates from 62 countries were in attendance. Of this number nearly 100 came from the Zion Church.

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Two meetings of Zion Methodism now claim our attention. The meeting of the Women's Home and Foreign Missionary Society is scheduled for Goler Memorial Church, Winston-Salem, North Carolina, next year. The following year the General Conference of the A. M. E. Zion Church will convene in Boston, Massachusetts, for the first time.

A. M. E. Zion Bishops' Message

Meeting at Trinity Church, Greensboro, North Carolina last week the Bishops of the A. M. E. Zion Church elected to issue the following message to the church and country:

There are two opinions on the place religion holds in the changing world upheaval:

- (1) There are those who hold that religion is losing ground, and that science and the spirit of war are in descendency; that the church has lost moral control and it does not have potent influence such as it has had in other crises of world history.
- (2) There is an increasing number, both within and without the church, who feel that they see a new tide of religion rising toward a crescendo of power and influence in both, local and international affairs.

Your chief pastors do not share the sentiment of the Prophets of Doom in any degree. Nor are we blind and unreasoning optimists. We see a danger and hope on the horizon, and we would steer by the deep danger by seizing upon *hope*. The church has the same place that it had two thousand years ago when Christianity was born and civilization reconstructed out of the ruins and projected to the oncoming millennium through many vicissitudes that were similar to those in its beginning. But today it is called upon to reconstruct a situation, part of which it must share responsibility. This is a so called Christian Age of the World. We must therefore approach our task, first of all, with deep repentance. The church, however, will not have served its mission fully until here and everywhere it has, first made itself a home where all men will have the assurance and comfort of equality and human relations, and until organized society has been chastized of injustice and inequity sufficient to turn the world towards every day an increasing effort of Brotherhood and peace.

Religion should prevade all areas of human life, both personally and socially. To that end the A. M. E. Zion Church was organized one hundred and fifty years ago, believing that it shared a mission with the Church universal in helping to bring this truth and this vision to bear on the world. We must be here forcefully conscious that we bear a message that has for its authority and meaning "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

The Cold War:

Civilization can not survive a third world war. There is a way to peace if men willed it and willed it hard enough. As his ambassadors,

therefore, we are under conviction that it is our duty and in our faith to call upon all men to seek peace and understanding and end the cold war before it becomes a hot war. This is as germane to an atomic situation in a cold war as it has always been in a crisis. The peace that the world seeks, which is our only hope of avoiding the tragedy which is threatened by making of the H-bomb, stems from the gospel that we preach and the hope that we offer through God the father of men, and the principles taught and lived by the man of Nazareth.

We share the same desire to see our country equipped for defense in a world like ours, but we deplore what seems a predominating sentiment, growing in volume, that security is in arms and armament. We believe that our security and peace is not in bombs, but Brotherhood; not in power, but the might of faith, spirituality and moral control.

EVANGELISM

Evangelism is world objective. An effort to save the few, neglecting the many, no longer is the order of the day. Evangelism is religious knowledge, but more than that, it is contact with others in any area of life. This is the indispensable core of religious life. We, therefore, challenge the church to bring evangelism to every area of human activity. Formerly, evangelism was oratory and fervent worship services, resulting in commitments for personal salvation. Today, evangelism is challenged to pervade all areas of human interests and relationships by christian leadership entering sympathetically and consistently into personal relations and functional enterprises with all people who have varying needs through which salvation may be brought to them, and by which they may be affected and saved . . . "And the Lord added to the church daily such as should be saved." A revival, therefore, should be organized with the community in view rather than congregation in assembly for spectacular preaching. The church should be alive on personal evangelism; all church members should be taught to be evangelists. This was the vogue of the early christian church. It was said of early Methodists that Anglicans would not employ a Methodist maid or cook because she would convert the other servants and tackle the owners of the housesold. This intense christianity in action would save our world today from mutual greed, hatred and ultimate destruction.

THE GENERAL CHURCH SCHOOL CONVENTION

For the promotion of Christian Education, Christian Training and enrichment of our entire constituency, the Board of Christian Education—Home and Church—sponsors a quadrennial Church School Convention, coming two years after the General Conference. Its timing is significant, bringing together the religious forces of the connection to face our denominational task and to find ways and means for "Building Tomorrow's World Today."

This Convention has become an institution and has proved to be a helpful and vital force for strengthening our work, for guiding our youth, for wholesome study, for discussion, and self-expression.

The General Church School Convention of Christian Education and the General Assembly of Christian Youth will meet at Hood Temple, Richmond, Virginia, August 1-6, 1950.

We urge our constituency to take advantage of the opportunity and blessings that such a meeting affords.

LITERATURE

For the Christian enlightenment of our people and the cultural enrichment of their lives, our fathers dedicated our church to the task of publishing Church School Literature, periodicals, minutes, disciplines, hymnals and religious books. At the beginning of this quadrennium many of our publications were somewhat retarded, due to the lack of adequate equipment, competent personnel and sufficient funds. Many of these obstacles at our Publishing House are being gradually overcome, due to the timely action of the Board of the Publication House and the increased co-operation of the Manager, Editors and entire personnel. We are now assured that our church School Literature and our periodicals will hereafter come to our constituency on time and much improved in quality.

We commend the Committee on Compilation of General Conference Minutes and Disciplines, for their painstaking efforts and promptness in the preparation of manuscripts for publication both of which have been printed and are being distributed throughout the Connection. We urge our ministers and laymen to purchase same so that they may be better informed of the rules and regulation of our Church. Orders may be made to the Publishing House.

We also urge our people to make full and wide use of our Church School Literature and our Denominational periodicals—Star of Zion, Church School Herald, Quarterly Review, and Missionary Seer. Very soon it is our plan to publish hymnals. A committee is at definite work on a hymnal.

LOYALTY TO OUR PROGRAM

Men put their money where their heart is. It is encouraging, saying it mildly, to see how the denomination has responded to the new financial program. The rising economic standards made it necessary for churches and institutions to re-order their budget to cope with the ever increasing demand. We hope our budget will not become strained to carry on the successes and responsibilities. To a degree, we feel we will be able to meet the demand of the expanding church and the new social compulsion on re-

ligion and organizations. We have other subsidiary causes that we cannot let go, and are not in our budget. These causes can only be met by varying efforts, such as African schools, through the Diamond Jubilee Anniversary of the Missionary Society, the Harriet Tubman Home, as a shrine to her memory and for other historic assembly and relic collections of church and race in the name of freedom for which she wrought a superficial sacrifice.

The records of the Financial Department show by a large majority the Episcopal areas have reported in full their General Assessments, from the rise of the General Conference in Louisville, Kentucky, 1948, to the present time. The records in the Financial Department also reveal that the department has been able to pay all claimants without having to seek loans from the bank or other sources. We, your chief pastors, commend our Financial Secretary, Dr. G. F. Hall, the Bishop W. W. Slade, Chairman of the Financial Board, with the members of said Board, for the regularity of apportionment and faithful accounting of same. We take this method in thanking our Presiding Elders, pastors, members and friends of the denomination, for their hearty support. It is hoped, with encouragement, that the few conferences that are still in arrears on their General Assessments, will catch it up before the close of the quadrennium. We, your chief pastors, again wish to thank every one who has contributed to our success so far, most heartily.

CHURCH SCHOOLS AND COLLEGES

Institutions grow in spirit, influence, service and size in proportion as their history becomes a part of the general life of each generation. This creates a love that will keep its fellowship as well as its leadership to the ever growing idea, in spite of its short-comings. We learn to love an institution when we are exposed to the present realities in relationship to its history purposes and potentialities.

The A. M. E. Zion Church is an institution. The dreams, sweat, blood and tears of the founding fathers and the training of one hundred and fifty years of leadership and fellowship is our Zion today. We are as strong as our denominational oneness, solidarity, enlightenment of our history and world relationship in matters of the kingdom. We challenge our leadership to teach and preach Zion Methodism. Classes in church history can be taught during week days, training classes in local churches, district and annual conferences, Sunday School Conventions and area institutes. Further emphasis can be made as group-graded literature gives stimulation in approach to social implications. We call for increased Connectional pride for our educational mecca and all our educational institutions which are shrines of inspirations of learning to a rededication to Zion Methodism. We have a deep feeling that while we are striving to meet the requirements for accreditation in the competitive setup and while we should ever empha-

size value of scholarship; we should, with no less effort, strive to carry our denominational history and spirit along as a part of our training. We have a deep feeling and belief that this can be the better done by all administrative officers and a coloring of our faculties, carefully selected majorly from those who hold membership in the A. M. E. Zion Church. No man, therefore, should offer himself on a faculty of a church college who is not a pronounced christian and if he offers himself and this is known not to be the fact about him, he should not be employed.

HOME MISSIONS

Men and money are the crying calls of our Home Missions. We believe that the source of supply that will give the type of leadership for this day of challenge in sacrifice and service must come from the christian home --men born with a call to serve burning like fire in the bones. We note with alarm, that too few young men are expressing a desire to preach the gospel. From the homes of our members and ministry there are but few who have the urge or are courageous enough to accept the call. We believe that a home with an open Bible, read and practiced, a Sunday school alert and purpose-centered and a pulpit on fire, challenging our youth with the life of the Man of Nazareth, there will come to fill our ranks "men sent from God."

The General Conference of 1948 made a healthy gesture toward answering the financial call from the Home Mission field. We note with growing interest, the results already obtained in one-half a quadrennium. With a prepared indigenous leadership on our Mission field and a further inspired General Conference, Home Mission minded, increasing the budget and further legislation for a more ample needed expansion, our Zion will strengthen her stakes and lengthen her cords to the new line of destiny which changing populations and growing America calls her.

SEGREGATION AND CIVIL RIGHTS

We note with encouragement the gradual fading of the lines of racial segregation, in all walks of American life. Our National and many of the state Legislatures continue to pass laws against segregation; while the United States Supreme Court nullifies segregating statutes of long standing.

There is a growing disposition on the part of the races to recognize merit and standing on the part of each other, irrespective of national origin or geographical location. Restrictive covenants against home owning and occupation by Negroes, which for many years forbade them by law, from buying and residing in given sections of cities and towns, especially of the South, have been stricken down by the United States Supreme Court decision, from one end of the nation to the other.

The Ballot Box, which was opened to the Negro by the Emancipation,

for forty years, and then closed against him by "Grandfather Clause Amendments" to State Constitution in the South, have been opened again to a degree by the strong hand of the United States Supreme Court. But in order to attain full citizenship, we must work hard and work together, pool our wealth in business development, organize industry on a small scale, form international agencies in commerce and trade and carry our own cause in defense work of the group. Intelligence, character and integrity are the best panaceas for eliminating lines of racial antipathy and segregation.

NEGRO CHURCH UNITY AND AFRICA

We urge our Negro Church throughout the nation to chart the way for our people, not only for their spiritual life, but also for their civil and economic enhancement. We support the National Council of Negro Churches and because we feel it is our surest annal of co-operation through race organization. This is patent because the largest number the race can assemble and direct is the Negro Church. We deplore that the race church is slow recognizing ways to carry forward co-operative leadership hitherto. But we believe the day dawns for a better co-operation in the united leadership of our churches in the cause of freedom, economic advancement and enterprise. There should be a common fund for defense for the race in America and Africa, in the Negro church just as the Jews have throughout the world and by which they have restored their own Israel in self-government. If we would properly support the Council of Negro Churches, this fund could be organized and projected to help fight our people's battles in Africa and win the respect of the world. Our hope is that selfishness and small mindedness will be overcome to promote this world universal race salvation enterprise, for Africa is now the disgrace and burning shame of Christian civilization and the world would help us if we would lead on at this point.

Our missionary work in Africa also should be united, for Africans are interested in unity and do not want a religion that continues the divisions that have lost them the freedom of their continent.

THE MUNDT-FERGUSON-NIXON BILL

The glory of the American way of life is freedom. One of its highest ends has been freedom of speech and action. This implies free thought, free assembly and peaceful political action. The Mundt-Ferguson-Nixon Bill, S2311, which has been voted out of the committee for Senate action, cuts across all these freedoms. It prohibits freedom from working steadily because some of its provisions would prevent the process of private organizing for group ends such as organizing a union independent of industry which it concerns.

Perhaps its most serious infringement is that of condemnation by as-

sociation. A person who is in an organization or attends a social function or is relative or married to someone who has attended a group meeting or a reception or sat in a mass meeting where alleged subversive persons are discovered to have been, becomes a subject at once of investigation. It intimidates people in all their civil and social liberties. If one is fighting for his own or group rights, is associated or found to have been helped by any others who believe on this subject as he believes but has other social beliefs different from his, he is at once smeared by the other beliefs of that person. We insist that this is not the preservation of the American way. The Mundt-Nixon Bill would set up a police state in America and that is Fascism and dictatorship, even of the communist brand. We cannot have our old American way and the dictators' way at one and the same time.

The man of color has most to fear from such a legislation because he is a minority group and must organize and sign documents and associate others in his defense. We are compelled to wish that this bill will not pass and to hope and pray that all loyal people who would uphold the American way, will be against it, and that the people will urge their Senators to defeat this measure. We should choose the open forum and freedom of political expression with non-violence and non-intention manifestly to subvert, block or aid in overthrowing our constitutional government. This should be our continued vogue and practice, as we have built our nation by.

We believe that there is justice and sound sense in the heart of the American people and that they can be trusted still in their constitutional freedom to sustain and defend the state and keep the annals of justice, honest expression and freedom of action open to all Americans. Driving subversives underground will enhance their growth dangerously.

SEGREGATION IN EDUCATION

No one could expect a church that has fought segregation from its birth as has the A. M. E. Zion Church, that we could do other than stand with those who are asking for the abolition of segregation in education, especially in state institutions, at this time, as a step forward to the freedom that we seek. This unnecessary badge of humiliation and subjugation will be moved from the Negro and segregation in other annals of the nation when the mind of the country is enlightened for a changed heart in the majority. The schools that train our leaders, make one of the surest functional annals to accomplish this. We praise the Universities of the states of Maryland, Oklahoma, Arkansas, Texas, and of Louisville, Kentucky, for their bold steps in brushing away the imaginary boundaries that helped to estrange the people of our nation from each other and expose us for our fight for democracy around the world to the charge of the shameful inconsistency.

We oppose the building of a Negro University in the South to further

the hold of segregation on our people's life and to continue to disgrace our country, preventing that understanding and sympathy necessary to build a united, free and happy people under the stars and stripes and the American Constitution.

A man's education has nothing to do with his private choice nor social situation. He should be free to know all and to understand as far as interacting and learning will give him, to be the most efficient, loyal and useful citizen. The so called Regional Negro University should be converted into a voluntary interracial university as an experiment in co-ordinated racial educational interaction in the South.

F. E. P. C. AND ECONOMIC FREEDOM

The Fair Employment Practices Commission bill that has been introduced in both houses of Congress under varying names and provisions, finally becomes so mutilated that if it passed, it would only be a token legislation. We cannot be too sorry that the Senate is sidetracking that bill because its compromises and deletions would certainly be a misplay and delay of a most potent legislation which would free America from the stultifying of herself in holding fifteen million of her most loyal, industrious and enthusiastic well-wishing citizens under the "iron heel" of the majority steam-roller against its economic freedom and better living.

The Negro wants laws to implement his freedom against race haters and color phobists and he will not be satisfied until America pays her debt to his loyalty in peace and war by freeing him to walk side by side in peaceful security with his neighbor.

The fight will be long and hard, but we call upon our people to be strong, "For in God's strength we shall will at length" if America is true and God is to bless her with triumph and perpetuity in a world like ours.

THE SUPREME COURT AND THE GEORGIA UNITS

The decisions of the Supreme Court in the Georgia County Units partition and democratic primary restrictions upholding that as non-touchable state rights, is exceedingly unfortunate. For it not only will harm and hinder the Negro but will keep that state in turmoil and encourages the growth of similar narrow and cruel political separatism, restrictions and unhappy prohibitions in other sections against these defenseless people. We must be on the alert here.

ECUMENICAL CONCERN

Christian unity is in the foreground of the A. M. E. Zion vision. We are supporting such ecumenical movements as the World Council of Churches, Federal Council which has now become the National Council of

Christian Churches, the International Christian Education and World Sunday School Council, the Christian Endeavor National and World organization. We sense that these organizations are useless without projection of their principles into the local and everyday church community. We therefore, encourage our people everywhere to co-operate with all efforts that unify and integrate all the congregations and Christian forces in the communities such as union Bible schools, community projects for social welfare, race relations through the churches and many other such plans and efforts toward the unifying of the various units of the Christian religion and encouraging the oneness of spirit in our national and international life.

We are conscious that our Race has two handicaps to overcome in any movement of ecumenicity—race and sectarianism. With us race and color are just as difficult in handicapping unity as sectarianism is in the other areas of ecumenical undertaking. We must, therefore, encourage all unity and work with all Christians who seek unity with variety and not necessarily uniformity in the Christian relationships. We pray, therefore, and work for a world of brothers who respect each other in differences and have love like Christ, who in tolerating all others of the righteous intent said, "He that is for us is not against us, and he that gathers, scatters not abroad." Therefore, we will work in both toleration and for all of those who believe as we believe and who would have Christ lead the world to hope and security.

EDITORIALS

THE TROJAN HORSE OF AMERICAN LIFE

Twice within the age of one generation the United States has found itself involved in a World War. Recent events appear to point to a third involvement with its attendant element of lessend returns. Few would disagree with President (of the University of Pennsylvania and of the International Council of Religious Education) Stassen when he reviews the situation with the realism which is so necessary at this time. To stand idle at this point would be just as disastrous as immediate resort to all out war with no weapons barred. We have surely reached the point in our national existence where we have every concern for the future.

Yet, the *Trojan Horse* which bids fair to destroy us, a greater menace than any foreign power, is the selfishness which exists in every avenue of our American World. Taking one long look around us we are quite well aware of this damaging trait. Nobody seems to care that thousands of American boys and girls, some personally known to the editor, and all known to some of the selfsame greedy Americans, are placing their lives on the altar of sacrifice for that which is thinly known as the American Way, or the American Ideal, an ideal which sees workmen willing to stifle the flow of supplies to those boys and girls for the sake of more gain, which sees big corporations pushing the prices of their commodities, taking advantage of the struggle in which we are involved. And the rest of us? Well, merely business as usual, hoarding as usual, pleasure as usual. Surely any American group or individual who falls in these categories is just as much an enemy of the American Ideal as the Red Communists of Korea.

We have reached the place in our living where no one is willing to give up anything for the good of the whole. Our greed, our prejudices (one marvels at the fighting Negro soldiers in Korea, and wonders how long can men fight for something they never have possessed), our selfishness can and will bring us to the point of destruction just as surely as total atomic warfare.

The editor has longed for a method of bringing proof of his own disapproval on the opportunity seekers, the yellow bellies of our democracy. If one oil company held the line, one group of railroad workers had an ounce of pity and compassion for those fighting abroad, one group who really saw the need of fighting an all out war, he would lend the little weight one individual has in that direction.

ARE WE BLIND TO OUR WORLD?

The Church has long been accused of being an organization which pays little attention to the events of the world around it. Many students declare that one weakness of Protestantism is its slowness in affecting change. There is little doubt that this is true. The great strength of the Church is in its leadership not in its *followership*. Very often it accepts the latter role and therefore loses its usefulness in any community.

It is true that the Church should not be of the world but it is also true that the church can never forget that she is *in* the world. She cannot help but be affected by all the moving currents of life which surround her. One cannot fight a war for Democracy (1914-1918) without the church finding it necessary to liberalize her own viewpoint. The world cannot sacrifice the beauty of her manhood to stifle the political ambitions of dictators without the Church recognizing the very definite need of living up to the essence of the Christ doctrine of world brotherhood. No matter how we may will it we are more than bound by the doctrines we advocate and by the sermons we preach.

The Church, especially Negro Methodism, can only hope to survive by knowing that there are no two approaches to life insofar as our living is concerned. We cannot advocate the idea of "all men are created free and equal" in our political life and hope to sponsor dictatorial systems within the Communion itself. Whatever we face, whatever we see, needs to be analyzed in the light of every day experience and answered in like manner. If we ignore this realism we are merely seeking to will to our posterity—ashes.

THE WILL OF THE GENERAL CONFERENCE

It is hard to continuously overlook that which occupies the attention and interest of our fellowship in every annual and district conference, in every ministers' meeting and casual get-together. It has been the editor's intention to say as little about retirement as possible and yet, it appears that there is a sacred duty to clarify, as much as possible, the thinking of the denomination whenever this can be done.

Let us again reiterate, as in our last issue, that the church must be orderly and Christian. No matter how it hurts or whom it strikes, friend or foe, to ignore all rule, all order, all law by declaring we are a supreme body is merely publishing to the world that we are believers in anarchy, and anarchy is certainly not of God.

It is a fact that either the Bishop himself or the General Secretary, immediately after the reading of that Bishop's report, must announce that he

has reached the age of retirement and the Bishop presiding must declare that that Bishop is retired. No special General Conference, no subterfuge, no attempt to find a weakness in the law can or should be sought for to abrogate the law and any Bishop who resorts to untruths or misstatements to continue himself in office should receive no consideration at the hands of that body.

In 1944 it was agreed by the General Conference that Bishop Wallace should or could be recalled at the first need. It is certainly within reason that the General Conference, after recognizing the retirement of a particular Bishop, can, immediately vote for continuation of that Bishop for another four years, if it is definitely felt that he can make a contribution to the Communion's welfare. If not, he should remain in retirement.

As an elective General Officer the editor feels that retiring any number of bishops will impose no hardship on the denomination. It is our belief that some of the number can make an additional contribution to the denomination. It is this number we would advocate retaining in office.

THE WORLD TODAY

In Review

THE RICHMOND CONVENTION

Wearied thousands began moving out of Richmond, Virginia, as early as Saturday, August 5th, after one of the most profitable weeks the Zion Church has spent in consultation, study and evaluation. For five days they had worshipped, discussed and listened to some of the best the Protestant Church in America had to offer. At least two thousand came from other than the State of Virginia. More than 800 availed themselves of full registration. Church leaders from New York, Detroit, Los Angeles, St. Louis, Jacksonville, Boston, seemed agreed that the General Convention on Christian Education was well worth attendance.

CITATIONS FOR DISTINGUISHED SERVICE

Citations for Distinguished Service were given to three bishops of the African Methodist Episcopal Church (Bishops William A. Fountain, John A. Gregg, and Reverdy C. Ransom), two each of the Colored Methodist Episcopal Church (Bishops R. A. Carter and Charles H. Phillips) and the Methodist Church (Bishops Robert E. Jones and G. Bromley Oxnam) and

four of our own denomination (Bishops Benjamin G. Shaw, William J. Walls, John W. Martin and Cameron Chesterfield Alleyne). Among the statesmen honored were President Harry S. Truman, Madam Vijaya Pandit, Dr. Ralph S. Bunche, Governor Thomas E. Dewey, Governor Alfred E. Driscoll and Judge William H. Hastie.

Among the Nation's leaders for human rights several were honored including Mrs. Eleanor Roosevelt and Federal Judge Waties Waring. Radio Station W M A Q was also included in this group. Henry Luce and Virginius Dabney were also cited.

Thirty-four churchmen were singled out for special tribute along with two scientists, three educators, two sportsmen (Branche Rickey and Jackie Robinson), eight organizations and institutions (The North Carolina Council of Churches and the Virginia Council of Churches included) and thirteen members of the Press. A citation was also given to Dr. James W. Eichelberger, Secretary of Christian Education.

WHO WERE PRESENT

Those who were unable to attend the Richmond Convention might be interested in some of the individuals attending. Every Bishop (except Bishop W. C. Brown who had to return home after the Connectional Council, and Bishop C. C. Alleyne,) of the denomination, all the General officers as well as practically the entire roster of the Women's Home and Foreign Missionary Society were present. Others from outside the denomination included Rev. Ernest T. Dixon, Jr., Dr. Cameron P. Hall, Mr. Jamison Handy of the Jam Handy Organization, Miss Ella W. Griffin of the Federal Security Agency, Dr. Percy Julian, Director of Research and Manager of Fine Chemicals of the Glidden Company, Dr. H. H. Kalas of the National Christian Teaching Mission, Dr. George D. Kelsey of the Federal Council, Dr. William H. Leach, of Church Management, Dr. J. Oscar Lee of the Federal Council, Dr. Henry Smith Leiper, of the World Council, Dr. Minor C. Miller of the Virginia Council, Dr. John Oliver Nelson, of the Federal Council, Dr. T. A. Rymer of the General Commission on Chaplains, United States Governor, Mr. T. A. Taylor, Boy Scouts of America, Dr. John C. Trever, International Council of Religious Education, Dr. Paul H. Vieth of Yale, Dr. Forrest C. Weir of the South-Eastern Inter-Council Office and Dr. Leland Foster Wood of the Federal Council.

LOOKING AHEAD IN BOOKS

THE EDITOR REVIEWS *CHARACTER ASSASSINATION*

by JEROME DAVIS

Recently at a dinner in one of the cities of the United States the Editor casually commented that while a student in graduate schools he had followed the work of a certain organization given to the interpretation of foreign policy. A new acquaintance sitting at the table remarked that it might be best to say little about that for that organization was now considered undesirable. On another occasion the Editor was seated in the study of a minister of the Zion Church when a request came in to endorse a project. At that time the minister remarked that he had to be very sure that the organization had no subversive connections even though he realized that the cause was worthy. In the last issue of the A. M. E. Zion Quarterly Review the Editor attempted to say that the time has come in America when one has to walk all around a given idea before endorsing it for his own political and social safety.

No matter what may be said the time and Nation still demand a group of courageous thinkers and writers to reveal to us all life as it is. Jerome Davis in *Character Assassination* certainly has raised a loud voice against that which could easily be termed *America's Cold War at Home*.

Chancellor Robert Maynard Hutchins, in his introduction to the work makes several significant statements. He begins by stating that "We hear on every side that the 'American Way of Life is in danger'. I think it is." Later on he declares "The way to fight ideas is to show that you have better ideas. No idea is any good unless it is good in a crisis."

There, you have a firm basis on which to build any work such as *Character Assassination*. Mr. Davis opens his book by declaring that he believes in the "American dream." I presume that we have arrived at the point in our cultural history where it is necessary to declare our loyalty over and over again, particularly when we have it in mind to use the inalienable right to criticize our weak points. The Editor cannot go all the way with Mr. Davis when he states that he "believes that we should be satisfied with things as they are" even though he goes on to allow for the attempts at change. As one reads on he further redeems himself by asserting that "We in America should welcome new ideas". Clearly stated, however, is the concept of the American ideal.

The second chapter of *Character Assassination* will shock many an American who has serenely believed that we are a cool and calmly collected people. Many believe that we have reached the state wherein we are not

too anxious to have thrown in our faces the naked truth of our thought and deeds. To label many of our weaknesses as *prejudice, hysteria and murder*, would seem to be harsh enough but to deal with any problem not only demands courage but forthrightness. We long have had prejudice such as nations have known. Ours has been least understandable with our boasted standards of intelligence. We must recognize it for what it is, a destructive agent of the very principles for which we claim to stand. An old minister told me when I was a beginning preacher that I could always remember that any situation could be handled so long as the *head stayed in order*. In that sentence I got a firm grip on the thought of just what hysteria can do. America as a whole is experiencing that today. And every Negro, knowing of life in the South is well aware of the murder instinct of many Americans. These tendencies are by no means new to the American Way. The writer recalls the early history of our continent after white occupation in bringing out this point.

While the country was founded for religious freedom the individual probing into the annals of progress would be amazed at the overwhelming intolerance which existed. Early, this violent mode of expression became a part of National thinking as is exhibited in the attacks on leadership from the time of George Washington to our present President.

Three major targets have been singled out for attack in wars against cultures and beliefs within our Nation. Jerome Davis documents well his analysis of the American mind and the Jewish group, the Negro problem and the recent attacks on labor.

One of our great leaders exclaimed to a group recently that America had to be very careful that it did not fall into the same type of thought patterns against which it was fighting. *Character Assassination* establishes this premise in every reader's mind—the fact that our war must be waged against thought patterns without ceasing since the struggle going on for the mind of America is vital. This battle must be waged in behalf of our school system as well as all other agencies of life.

Mr. Davis closes his book by asking the question "Who is un-American?"

Character Assassination is published by the Philosophical Library, New York and retails for \$3.00.

MINISTERIAL ETHICS and ETIQUETTE

by NOLAN B. HARMON

Few works of this type have been available in recent years. And yet, there is a need for material such as Mr. Harmon has included in his work.

The work, a reprint of an earlier book, is based on codes found in five major denominations. The book is published by Abingdon-Cokesbury, Nashville, Tenn., and may be purchased from most book stores carrying religious books. The price is \$2.50. Our ministry would do well to include this work for Fall purchase.

BASIC ISSUES in CHRISTIAN THOUGHT

by ALBERT C. KNUDSON

The minister who is always on the alert for writings which will aid him in more clearly stating the principles of Our Christian way of life will welcome (it will be on the book shelves in July, 1950) Basic Issues in Christian Thought. The book deals with six basic Christian doctrines, including faith, is God personal?, what is freedom? and other matters. This is likewise a Abingdon-Cokesbury book and may be purchased for \$2.75 per copy.

THE REVISED STANDARD VERSION of the NEW TESTAMENT

The General Convention on Christian Education meeting in Richmond will focus attention on the Bible with the lectures to be conducted by Dr. John C. Trever. While the Revised Version has been on the market for several years now, we include it in the list for every minister's library because of its readability for most all ages. Our churches should not overlook the possibility of placing a copy of this work in every young person's hands. We are sure it will pay dividends.

WHAT DO YOU THINK?

Harper and Brothers have placed on the book shelves that which they term "a book for youth and their leaders who want something new to use in discussion groups." Edited by Anna Pettit Broomell, the book deals with "the practical utilization of good literature as a guide in life situations." The stories written herein can be used as material for your youth groups, both Junior and Senior High School. The price is \$2.50.

YOUTH FELLOWSHIP KIT and JUNIOR-HI KIT

And speaking of youth materials, no better collection of material for your youth groups can be found than that being produced by the Westminster Press, Philadelphia Pa. Vol. 8, which will be used this Fall, keeps to the high standards of preceeding copies and is well worth the investment (Youth Fellowship Kit), \$3.00. The Junior Hi Kit sells for 50c less. You will be able to get the Fall copies after July 17.

EASTER: ITS STORY and MEANING

by ALAN W. WATTS (Henry Schuman Inc., New York)

A book recommended by the editor for Church School teachers. Many customs of the Easter season are explained. The price is \$2.50.

BEATITUDES FOR THE FAMILY

by LELAND FOSTER WOOD

Beatitudes for the Family appeared last year (1949) but because of the interest in the lectures and talks of Dr. Wood at the General Convention we bring it to our readers' attention here. Published by the Hearthside Press of Flushing, Long Island, in its last edition (1949, earlier editions being as far back as 1935) the short poems which the book contains (93 of them) provide changing interest for family devotions. We recommend it for the Family Devotion Shelf. By the way, do you have such a shelf? It's a handy item when guests, unused to family devotions, are asked to participate.

IN AUDIO-VISUAL AIDS

LIKE A MIGHTY ARMY

For the second time the editor has had the opportunity to view the new film (sound) issued by the Stewardship Committee of the United Lutheran Church in America, *Like A Mighty Army*. While, as in so many cases, we are well aware that that which appears to be a good film from a lay point of view may not be up to standard when criticized professionally, we feel safe in saying that no church would make a mistake in showing this film.

Bringing a fine approach to evangelism and the establishment of new organizations the film is of great value to churches of our denomination since we have and are facing the great task of following our people into hitherto unchurched fields. *Like a Mighty Army* stresses the part played by lay people in the establishment of such new organizations under the sponsorship of older churches in the area or city. Those who are planning the programs for the Fall Annual Conferences or District sessions would find in the rental of this film something of keen value. Write the United Lutheran Church in America, 231 Madison Avenue, New York City for rentals.

Two significant film strips (35mm) will be on the market by the middle of September. They are both sound and are issued by the United Christian Missionary Society of the Disciples of Christ (Missions Building, 222 Downey Avenue, Indianapolis, Ind.)

Beyond City Limits, a 35mm black and white photographic filmstrip contains 83 frames and two 12" non-breakable records. This filmstrip is the only basic audio-visual material dealing directly with the home missions phase of the interdenominational missionary education study theme for 1950-51. The script was prepared by Allan Shilin, based on the book "Rural Prospects", by Mark Rich, the Missionary Education Movement study text. It seems to interpret the changes which have taken place in rural America, and points to the necessary adaptation and strengthening of the program of the rural church to meet the responsibilities of contemporary conditions.

Some To Be Pastors, a 35mm black and white photographic filmstrip, with 80 frames, accompanied by two 12" non-breakable records. The story is that of a young man who inquires what a minister does in his work. His pastor counsels with the candidate concerning the qualifications for the pastoral ministry. He tells about the administrative duties, his calling—all kinds of calling, his work in the community, his home, and the kinds of churches that may be served. Emphasis is laid upon the many demands, and on the rewarding fellowship of the ministry.

This filmstrip is a part of the "Quiet Quest For the Best" program being sponsored thru the Department of Church Development and Evangelism of the Home and State Missions Planning Council of Disciples of Christ.

